7 CHURCH HISTORICAL SOCIETY

THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

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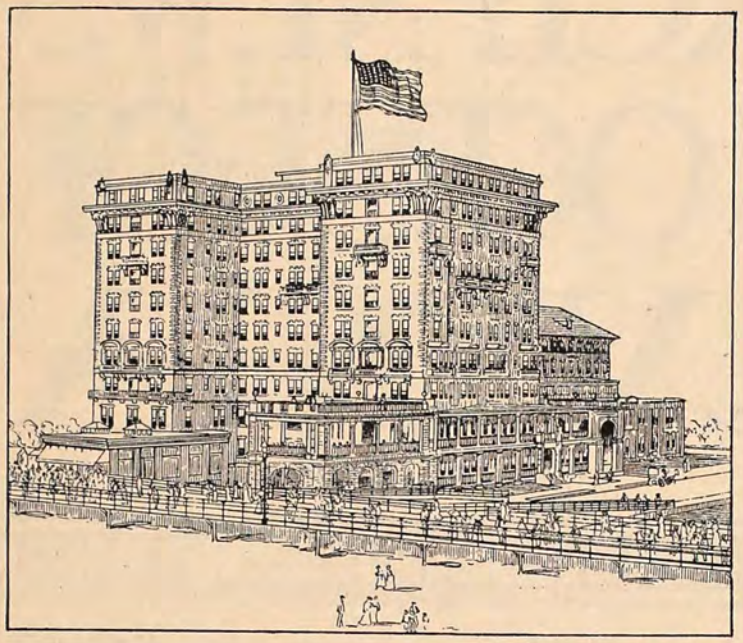

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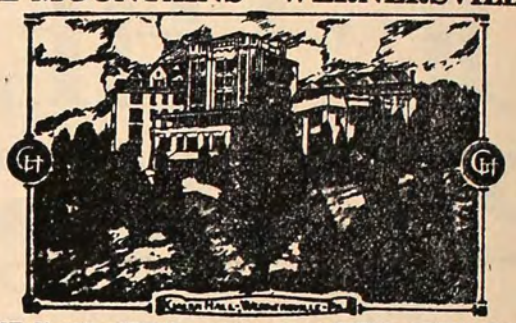

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PUBLISHED MONTHLY EXCEPT JULY, AUGUST AND SEPTEMBER

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Missionary Mass Meeting

One of the most inspiring incidents in the life of the Diocese for many a month was the great missionary mass meeting held in the Academy of Music, at the time of the last Convention. It is good news to hear that plans are again afoot for a similar meeting: to be held this year before the Convention. The Academy of Music has again been selected as the place, and the date set is Friday, April 16th. There will be a great chorus present to lead the singing. The speakers: Bishop Brewer and Mr. George Sherwood Eddy.

Don't fail to keep the date!

✠ ✠

The Approaching Convention

THE CHURCH NEWS proposes once again to print in its May number an article outlining the business which it is known will come before the 131st Convention of the Diocese. In the meantime there appear in this issue two items referring to such business, both of which are important in their very different ways. One of these bears the heading: "A Proposal from the Convocation of Chester: *In Re* Communicant Lists." (See page 262.) The other is a Notice from the Committee on the revision of the form of parochial report. (See page 262.) We commend both these items to the attention of our readers, and the latter, to all the clergy and accounting wardens, in particular.

✠ ✠

Parish Poor Funds

Not for a long time have the various churches in the Diocese, particularly those in the cities and towns, had such opportunities for doing good unto all men, and especially unto them that are of their own households. Some of the latter may be in actual need, perhaps for the first time in their lives, and may very naturally shrink from asking help from some charity organization or emergency relief committee because of the inevitable publicity involved in such an application and the dread of being classed with some of the people who do apply, but they would not be averse to having some one "intimate their estates" to the rector. Indeed, in many cases a tactful and observant rector is able to save such persons the humiliation of having to ask, or of having anyone ask for them, by himself anticipating their needs through his knowledge of their circumstances. And the spiritual lack in all relief that comes through organizations and committees is that little or no opportunity is afforded the recipients for feeling or showing gratitude. The whole thing is impersonal, and gratitude towards an organization or a committee is a barren sentiment that cannot generally be turned to any good account. But when help comes to people through a clergyman there is established between those who are helped and the Church and clergyman through whom the help came a relation of friendship which may be of great subsequent benefit to the recipients and to the Church.

When times are prosperous there are always many people who feel that they can get along without any Church connection, and with little church attendance. But in times like these many such persons find themselves in great need of a helpful friend, and if the Church can manage to be that friend in need they will always remember it and will realize the advantage of having the Church for a friend. If there are children they will ordinarily be sent to Sunday-school, and the parents will come to church. Young people once connected with the Church, but who have married and become

careless or drifted away, can now in many cases be won back, and others who have no Church connection can be made to realize that the Church is worth while. These are days when generous contributions should be made to the Communion Alms or Rector's Funds in every parish, so that the rectors may be able to make the most of the Church's opportunity, and do all that can be done to comfort and relieve those whom they know to be "any ways afflicted, or distressed, in mind, body, or estate."

A PROPOSAL FROM THE CONVOCATION OF CHESTER

In Re Communicant Lists

At a meeting of the Convocation of Chester, held at St. John's Church, Lower Merion, October 21st, 1913, the following resolution was unanimously passed:

"*Resolved:* That a committee of three clergymen be appointed to consider the question of the transfer of communicants of the Church removing from parishes, and to report to the next meeting of the Convocation."

The Dean appointed as this committee: the Rev. Charles A. Ricksecker of Darby, the Rev. Charles M. Armstrong of Wayne, and the Rev. R. Bakewell Green of Norwood. (From the minutes of the Convocation of Chester.)

The report of the above committee as made at the meeting of the Convocation held in Trinity Mission, Swarthmore, on Tuesday, May 26th, 1914, was as follows:

"Your committee to which was given the consideration of the question of the duty of the Church to the very large number of persons baptized and confirmed in the Church who are living within the borders of the Convocation, and have no present active connection with any parish, do hereby recommend the following:

"*Resolved:* That it is the sense of the Convocation of Chester, that all persons who have been baptized and confirmed in the Church and who are living within the borders of any parish, or mission, of this Convocation, and have ceased to be either pewholders, or regular stated contributors, in any other parish, or mission, and have not communed for the space of one year last past in the parish where they have hitherto been registered as communicants, *shall be considered and held* to be *members* of the parish or mission in which they reside; and their names *shall* be entered upon the list of *communicants* of said parish or mission, upon notifying the rector or priest-in-charge, that they have made their communion in said parish or mission.

"*Resolved:* That this resolution be submitted to the Convention of the Diocese at the next annual meeting with the recommendation that this action of the Convocation of Chester or some modification of it be made the rule of the Diocese."

On motion, the above report of the committee and the resolutions were adopted without a dissenting vote.

This action of the Convocation speaks for itself, and it is earnestly commended to the attention of the entire Diocese. It is aimed at a serious condition of affairs that exists not only in our own organization, but in many others. There are a large number of people throughout the Diocese, who have ceased to have any parochial connection, and this number is very much larger than it is generally thought to be. Within the borders of a mission, recently begun, there were found to be some three hundred confirmed persons, most of whom had no parish connections, and today there still remain at least one hundred and fifty of these practically unchurched persons. All through the Convocation this unfortunate condition prevails—not only as a blot upon the organization of the Church—but it hampers and retards missionary growth and activity. And what is true of one Convocation is true of all. The remedy suggested is by no means a radical one, but we believe it to be a very practical one. It does not interfere with those who have active parochial connections. But it does make the Church responsible for all her children, so that not one of them may be lost. It does give some little added authority to the Ministers of the Church, so that they may really minister to the baptized and confirmed within their cures. C. A. R.

NOTICE: TO CLERGY AND ACCOUNTING WARDENS

The Special Committee, to whom was referred the matter of revising the present form of parochial report, is prepared to recommend to the approaching Convention, that the present form of report be temporarily retained with the fewest possible changes. Their reason for this recommendation is as follows. A Joint Commission on Business Methods was appointed by the last General Convention. This Commission has done an immense amount of work, and has had the assistance of some of the best certified public accountants in the country. Its intention is to recommend to the General Convention of 1916, a form of parochial report for adoption throughout the Church. The local Committee feels that without large expense of time and money they cannot study the questions involved as effectively as this Joint Commission is doing; and that it would be wise to postpone any radical revision of the form of report, until the results of this Commission's labors have been made public. There are, however, undoubtedly defects in the present form of report, which ought to be remedied promptly, and can probably be so remedied without a radical revision. And the Committee will be very glad to hear from any parish authorities who may have changes in detail which they would like to suggest. Such suggestions should be submitted by April 15th, to the Secretary of the Committee, Mr. George R. Bower, 29th Street and Gray's Ferry Road, Philadelphia.

By order of the Committee,

GEORGE G. BARTLETT, *Chairman.*

JOSEPH R. RHOADS

After twenty-seven years of faithful service as vestryman and warden of the Church of St. Asaph, Bala, Mr. Joseph R. Rhoads died suddenly at his residence at Overbrook, Sunday afternoon, March 7, 1915.

He was one of the original founders of the church, and almost the last of those now left on the vestry. Through all these years his decisions upon the many questions of importance, relating to the organizing and continuance of the various activities of this parish, his resolute purpose to do the right thing, and his business sagacity contributed much to the success of the final result.

The vestry, with their high regard for him whose consideration for others was always very marked, wish to express their feeling of great loss, and have ordered this minute to be spread upon the records, and a copy to be sent to his family.

WILLIAM ELLIS SCULL,
REV. HARRISON B. WRIGHT,
LOUIS C. BAKER.

The Parishes of the Convocation of Chester

By the REV. FRANCIS C. HARTSHORNE

Having described in last month's issue the Mission Churches, which term was explained as meaning those congregations which, whether organized as parishes or as missions, were more or less supported by aid received from the Convocation or the Sustentation Fund, we will now take up the congregations which are able to support themselves, and which therefore elect their own rectors and generally manage their own affairs. Of course neither the people nor the authorities of the Diocese have any control over them as long as they obey the Canons, but all Church people are naturally interested in knowing something of their history, and their present condition and those who have not seen them will be interested in looking at the pictures we have been able to obtain. A glance at the map published in our last issue will show the location of the parishes. The writer of this article desires to make grateful acknowledgment to the rectors and laymen who, in spite of his requests for information coming at the most busy time of the year for them, have done their best to give him what was needed. In only two cases was it impossible to procure information in time for publication in this number, and in those cases there were special reasons. Much of what follows has been taken in whole or in part from parish histories or historical sermons, without any credit being given, for in most cases the historical documents are written anonymously. It is too much to expect that no mistakes have been made, or that some painfully well-informed gentlemen will not be disposed to challenge some of the historical statements. The writer would ask such persons to remember that what is here published is in almost every case information furnished him by those who are supposed to know the facts. And he would also like to explain that limited space made it necessary to leave out quite a good deal of the information furnished him, such as items about the placing of interior embellishments and improvements, organs, windows, lighting and heating apparatus, etc. And it would be nice, and in many ways helpful, if we could publish the names of various laymen who have been prominent in the work of the various parishes in the past, but this also is impracticable. We have been fortunate in securing from Mr. M. B. Medary, Jr., an article dealing in a general way with the architectural features of the churches of the Convocation of Chester, which should be read in connection with this article.

Unlike the Mission Churches, the Parishes do not lend themselves to any consistent classification, but it will be convenient to take them up more or less in the order of their age, but this will not be rigidly adhered to. On account of the date of the building of its first church and that of the coming of its first rector, rather than because the antiquity of the present church building, the most appropriate parish to begin with will be that of

ST. PAUL'S CHURCH, CHESTER

THE REV. FRANCIS M. TAITT, Rector

When one reads of the deplorable conditions in the Church in this country up until the first quarter of the nineteenth century one wonders how there were any Church people left by that time, or rather, one realizes more than ever how impressively history shows that the gates of Death cannot prevail against the Church of Christ. There was no bishop of the Church in this country until after the Revolution, in spite of many earnest appeals to the authorities of the Church of England to send a bishop "to ordain some, confirm others, and bless all." And yet the Church here continued to be strictly "Episcopal," that is, no attempt was made to get done in some other way what should only be done by a bishop, and in order to enter the ministry men had to go to England to be ordained, and some of them lost their lives by shipwreck or disease, and some of them never came back. The first Confirmation in St. David's, Radnor, was in 1820, one hundred and twenty years after the founding of the parish! Many churches were closed for years, and yet the parishes somehow preserved their identity and continuity, and eventually the seed sown sprang up and yielded fruit abundantly. What would have happened to the Church in this country but for the fostering care of the Society for the Propagation of the Gospel in Foreign Parts is hard to imagine. Some idea of the greatness of its work may be gained from the statement that in the parish of St. Paul's, Chester, alone it continued its aid for more than seventy years, and spent no less than $20,000 there during that time.

Some ten years after its founding, William Penn's colony of "Friends" in Philadelphia was shaken to its foundations by what was known as the "Keithian Schism." George Keith was a Friend

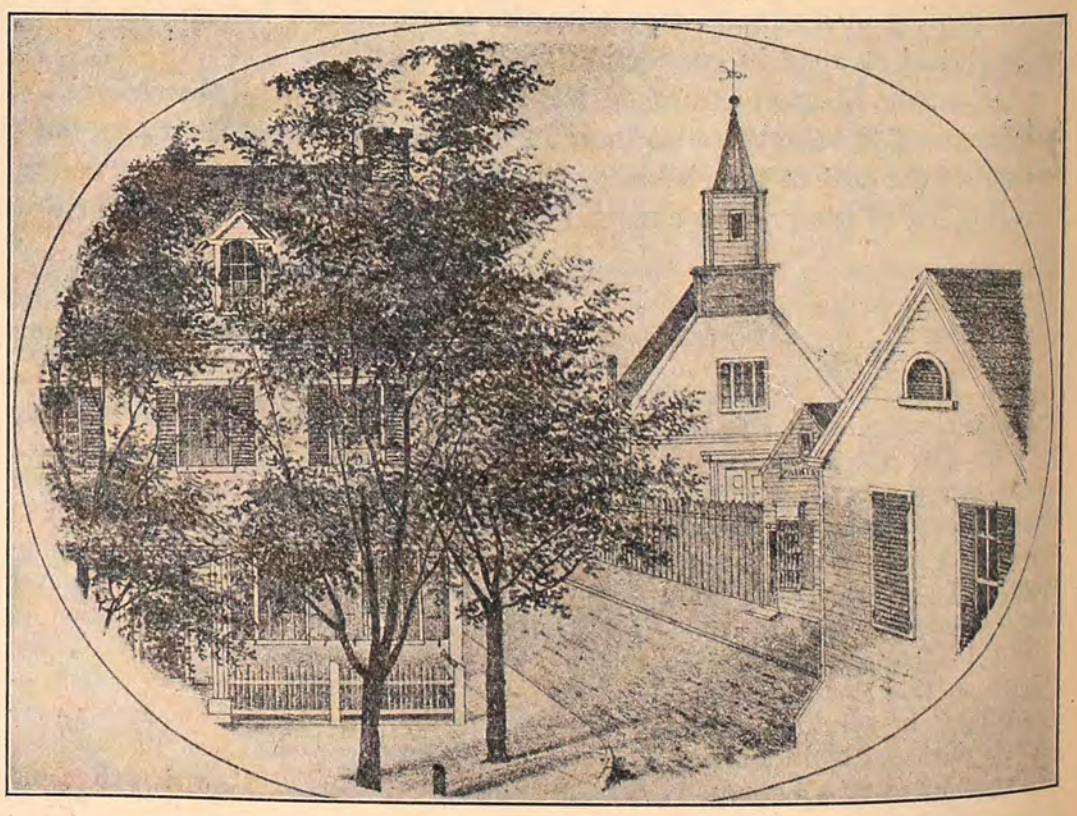
himself, an able and educated man. His contention was that while he believed as sincerely as ever in the "inner light," he had come to see that for practical use in this world "the candle must have a candlestick." Simple as it was this struck at the very root of the Quaker theology, and Keith was expelled from the fold, and went to England and took Orders in the English Church, and returned as the first missionary of the Society for the Propagation of the Gospel in Foreign Parts, and in Philadelphia over 500 former Quakers were baptized into the Church, and Christ Church was built in 1695. The Rev. Evan Evans was sent over by the Bishop of London as its rector in 1698, and he held services in many different places in the surrounding country, among them being Chester and Radnor. In the former place he organized a little company of worshipers, and in 1703 the first St. Paul's Church was finished and opened for services. The missions at Marcus Hook and Concord were started about the same time, and for a century or more were more or less intimately connected with Chester. The most prosperous period in the early history of St. Paul's was the rectorship of the Rev. Richard Backhouse, from 1728 to 1749. Dark days began to come to St. Paul's from that time on for a long time, the only bright spot being the numerous occasions when the clergy of the Swedish churches in Wilmington ministered to the people of St. Paul's and the neighboring missions when they had no minister of their own. Like almost all our churches, St. Paul's was closed during the Revolution, and after the war there was great difficulty in obtaining regularly ordained ministers, so that during the thirty-six years from 1776 to 1812 services were held only during six years, and even then only occasionally.

Prosperity began to dawn again for the old parish about 1831, with the coming of the Rev. John Baker Clemson as rector. But the longest and most fruitful rectorship in the history of the parish up to this time was that of the Rev. Henry Brown from 1863 to 1893. His name occurs in the early history of at least three other parishes in the Convocation of Chester. When he came Chester was a town of 5,000 people, and when he laid

ST. PAUL'S CHURCH, 1703. BELL TOWER ADDED IN 1745.

down his work it was a city of over 20,000, and the communicants of the parish had grown from 126 to 400. The present rector, the Rev. Francis M. Taitt, took charge in 1893, and the communicants has been increased to 700.

St. Paul's has in the course of its history worshiped in several different structures and at three different locations. In 1850 a new church was built on a different



ST. PAUL'S, 1836

site from the original church, and this again, was remodeled in 1873, and when the present church was built at a different location the church of 1850 was devoted to mission work among the Colored people, and has since been known as St. Paul's Chapel. The corner-stone of the present church was laid in 1899. This corner-stone is perhaps the most interesting one in this country, as it was made from a block of marble quarried from Mars' Hill, in Athens, taken from near where St. Paul stood when he preached to the Athenians. The church was opened for service on Easter Day, 1900. In 1903 the 200th anniversary of the parish was fittingly observed. Mr. Taitt has been Dean of the Convocation of Chester for a number of years.

ST. DAVID'S CHURCH, RADNOR

THE REV. JAMES H. LAMB, D.D.,
Rector.

It is with a feeling somewhat akin to despair that one approaches the task of giving a brief history of this venerable parish, to which a whole issue of THE CHURCH NEWS might well be devoted. Fortunately, we understand that in connection with two very interesting events which will occur this year, that of the two hundredth anniversary of the laying of the corner-stone of the present church, on May 9th, and the similar anniversary of the opening of the church for the first service, on the first Sunday in September, there will be published a complete history of the parish which those interested will have an opportunity to purchase.

In the year 1700 the Rev. Evan Evans, a Welshman, was sent to Christ Church, Philadelphia, by the Society for the Propagation of the Gospel in Foreign Parts, and while in Philadelphia he also preached regularly at many out-lying places as much forty miles distant, among them Chester, as Concord, Radnor and Oxford, now part of Philadelphia. He was particularly welcome at Radnor because the settlers there were Welsh, and did not understand English, and this condition existed for many years. In 1714, the people at Radnor having promised to erect "a handsome stone church" if the Society would send them a minister, the Rev. John Clubb, who had been preaching the Gospel as a layman, was summoned to England to be ordained, and came back to Radnor, whereupon the people at once set about the performance of their part

ST. PAUL'S, CHESTER, 1903

of the agreement. When the location of the church was decided upon, the owner of the land was requested to sell the necessary ground, and he made the laconic reply, "Fence off five acres in one corner of the land," and this is all the conveyance the parish ever received for its property. The work of preparing the materials for the building of the church went on during the winter months, all the work being done by fifteen families, and in May, 1715, the corners-tone was laid with appropriate ceremonies, and the building was finished by September. So well did these men do their work that the building still stands after 200 years, well deserving the praise of the poet in the words,

> "Ye holy walls which still sublime
> Resist the crumbling hand of time
> How strongly still your form displays
> The piety of ancient days."

But Mr. Clubb also had charge of Oxford, and had to travel constantly between the two points, besides visiting other points. When it is remembered that the two churches of Oxford and

Radnor were nearly twenty miles apart, connected at that time with each other and neighboring settlements only by bridle paths through vast forests, the reader will partially realize the almost unbearable hardships to which this missionary's life was exposed and he will note without surprise, the intelligence sent the following year (1716) from Radnor, that "Mr. Clubb our late minister the first that undertook the care of Oxford and Radnor paid dear for it; for the great fatigue of riding between the two churches in dismal ways and weather as he generally had for four months in the winter soon put a period to his life."

The Rev. Robert Weyman came to Radnor in 1719, and while he was in charge there he was instrumental in building the original St. James' Church, Perkiomen, and, a few years later, the original log church of St. Peter's in the Great Valley, and for a long time these two churches were connected with that of Radnor.

An important period in the history of the parish was the rectorship of the Rev. William Currie, which commenced in 1737. He traveled constantly from Radnor to Perkiomen, and one of the roads he passed over is known to this day as "Parson Currie's Road." He remained until the outbreak of the Revolution, and then, as he felt that his ordination vows compelled him to pray for the king and all the royal family, and the people violently opposed such prayers, he resigned, and from then until 1786, when he returned, very few services were held in St. David's. He succeeded in having the parish admitted to the Convention that year. But it was many years before the parish recovered from the war and the moral reaction which set in after it, and its condition is indicated by the fact that when a new rector came in 1819, but one person communicated at the first Celebration. All through the first one hundred and fifty years of its history, many of the people connected with it were far more interested, for associations' sake, in the building and the grave-yard than they were in the services of the Church, and not a few who left legacies for the upkeep of the building or the care of the grave-yard provided specifically that no part of such legacies should be used for the maintenance of services. During that time there was seldom or never a majority of churchmen on the vestry. Several times propositions were considered to radically alter the building, but they were always defeated, and the preservation of the structure as it was became almost, if not altogether, a religion with some of those connected with the parish. But finally, during the rectorship of the Rev. George A. Keller, a final contest between those persons favoring a material alteration of the old building to accommodate the increasing attendance, and those extreme conservatists who desired to preserve it, mainly as an historical relic, resulted in the thorough restoration of the building in accordance with designs which, while preserving all the interesting features of the old building, added to it hygienic improvements without which it was feared by many persons that the lives of attendants were sometimes jeopardized.

ST. DAVID'S, RADNOR, BUILT IN 1715

The present rector, the Rev. James H. Lamb, D.D., came to the parish in 1902, and during his time grounds of the old grave-yard, and the walls around it have been put in thorough repair, and a new roof was put on the church "very quietly, between Sundays, when there was no one around." The rectory was erected in 1879. It was in 1809 that remains of General Wayne were removed from the fortress at Presqu'isle to Radnor Churchyard, and the modest monument that now marks his grave was dedicated by the Pennsylvania Society of the Cincinnati, on which occasion the City Troop of Philadelphia, under command of the Mayor, rode out in intense heat in company with other troops to do honor to the occasion.

When it is remembered that old Radnor Church is a foster parent of some five other parishes, at least three of which have been established more than a century and a half; that it was established three years before the birth of John Wesley; and that its history antedates by more than half a century the birth of Walter Scott, of Lord Byron, of Napoleon Bonaparte, and of many other characters who figuring so prominently in the world's history, passed out of it long before the memory of the present generation, then indeed can the real antiquity of the church be better realized.

Old St. David's parish, so dear to the heart of many Philadelphians, began an unique celebration of its bicentenary, on Saturday, February 13th. Bishop Rhinelander was the chief speaker. An important part of the anniversary is the raising of money to endow "St. David's free beds" in the Chester County Hospital at West Chester.

CHURCH OF THE REDEEMER, BRYN MAWR

THE REV. GEORGE CALVERT CARTER, Rector.

This parish is officially known as "The Church of the Redeemer, Lower Merion," which is the name of the township in which it is located. The first church was nearer Haverford than Bryn Mawr, being on a piece of ground between the railroad and the Lancaster Pike, a little west of what are now known as the Haverford Apartments. It was in August, 1851, that several persons in that neighborhood invited the Rev. Henry Brown, then rector of St. David's, Radnor, to hold evening services for them in Temperance Hall. Within a week Mr. Brown was elected rector and the next month ground for the church was purchased and the corner-stone of the church was laid by Bishop Potter in November, and the church was finished in June, 1852, but was not consecrated until 1857.

In 1855 Mr. Brown resigned, and was followed, after some interval, by the Rev. Edward L. Lycett. With commendable foresight the vestry, quite early in the history of the parish began to plan for the ultimate moving of the church to a more suitable location, and where there would be room not only for a church and rectory, but for a cemetery as well. As early as 1860 ground was purchased at the present site of the church, and additional ground was bought in 1871, when comprehensive plans for the development of that property were adopted. In the same year a rectory was built on the new grounds, and the church yard and cemetery were consecrated by Bishop Stevens. In 1878 Mr. Lycett died, having been rector twenty-two years, and was succeeded by the Rev. Edward Shippen Watson. In the fall of 1879 the corner-stone of the new church on the new grounds was laid, the corner-stone of the old church being placed under it. The following year the interments in the old property were removed to the new cemetery, and the memorials in the old church were transferred to the new building, which was opened for services on Easter Day, 1880, at which time an offering was taken up for missions, a custom which has prevailed ever since at that festival. The parish building was erected in 1886.

Mr. Watson having resigned in 1886, on account of failing eyesight, the Rev. James Haughton was elected rector, and took charge in June, 1887, and continued as rector until his retirement on account of advancing years, in 1909. The parish having been well-supplied with buildings before his advent comparatively little building was done during his time, but a choir room was added to the church in 1892, and some alterations made to the parish building, and an entrance gateway was erected and a wall built around the churchyard. During his rectorship there were important developments in the surrounding region, of which the parish made the most. The population rapidly increased, and, in addition to the colleges at Haverford and Bryn Mawr, numerous preparatory schools for girls were established, and one for boys. Mr. Haughton was peculiarly successful in his work among the students, and his scholarly type of mind made his sermons and personality interesting to them; and whereas it was formerly the case in the winter, when many of the residents of the neighborhood had moved to the city, the church was but partly filled, during the latter part of Mr. Haughton's rectorship the unflux of students so taxed the capacity of the building that it became necessary to have two morning services. A church situated in the neighborhood of so many educational institutions has an unusual opportunity, and that the Church of the Redeemer has made good use of that opportunity is shown by cases which have become known of girls, who had come under its influence during their student days, becoming centers of Church influence in far-away places. It was under Mr. Haughton that the Woman's and Junior Auxiliary were organized, and it is said that he obtained a very large attendance of the women of the parish at the first meeting of the Woman's Auxiliary by announcing that the purpose of their being asked to meet was a secret which would be made known at the meeting! During his rectorship the parish became noted for its large gifts to missions, ranking high

CHURCH OF THE REDEEMER, BRYN MAWR

among the parishes of the whole country in that respect.

Upon the resignation of Mr. Haughton, the present rector, the Rev. George Calvert Carter, was elected and took charge in April, 1910. Before his arrival the rectory, upon which little work had been done for many years, was enlarged and made a more modern residence. Soon after his arrival the enlargement of the church, which had been a manifest necessity for a number of years, was actively taken up, and on the Third Sunday in Lent, 1912, the Bishop of the Diocese dedicated the new portion of the church, consisting of two full bays, and a narthex, along the whole end of the church, with a porte cochere at one end, making the entrances to the church all at the end, the former side entrance vestibule being transformed into a baptistry. Our illustrations show the portion added, and one of them also shows the new vestry room beyond the tower, which is a memorial to the late Mr. and Mrs. Frank D. Lalanne. In the interior of the church several windows have been placed, and the chancel walls have to a large extent been lined with Caen stone, and a credence, a memorial of the late Mr. Francis William Rawle, bishop's chair and sedilia of the same stone placed in position, and nine carved figures have been placed in the frame work of the reredos, which was erected as a memorial to the late Rev. Edward H. Lycett, former rector of the parish, but which until recently never had in it the figures it was evidently designed to contain. These, together with other minor improvements, have entailed an expenditure of nearly seventy thousand dollars. An endowment fund was started on All Saints' Day, 1913, and now amounts to over $8,000. Many parochial activities find their home in the parish building, and the parish still maintains its great interest in missions and other church work outside its limits, and the newly added pews make the revenue from pew rents sufficient for running expenses, so that a constantly increasing number of the Sunday offerings go for outside purposes. The parish reports 472 communicants, and its property is valued at $120,000. An interesting part of the work is at

ST. JOSEPH'S MISSION, MILL CREEK.

Services were first held in this neighborhood when Mr. Lycett was rector of the Church of the Redeemer, in 1869. They were discontinued in 1879, but were re-established later, and finally the work was moved to Ardmore, and grew into St. Mary's Parish in that place, which severed its connection with Bryn Mawr in 1887. Some time subsequently members of St. Mary's began work again at a different point along Mill Creek Valley, and under the rectorship of Mr. Steel a small frame building was erected. When St. Mary's gave up this work the Church of the Redeemer helped keep it up by paying for a lay reader to go there on Sundays, but in 1911, it was made a parochial mission of the parish, and a curate was called and put in charge of the work, and a new mission house was built at a cost of $6,000.

ST. MARY'S CHURCH, ARDMORE

THE REV. GEORGE POMEROY ALLEN, D.D., Rector.

St. Mary's Church, Ardmore, grew from a mission of the Church of The Redeemer. Many years ago, the Rev. Edward H. Lycett, then rector of the Church of The Redeemer, established a mission on Mill Creek, a little stream some two and one-half miles from Ardmore and Bryn Mawr. This mission was afterwards transferred to Ardmore when that place began to grow into a town. Regular church services were held in one of the halls in Ardmore and a Sunday-school established. Later, when the Rev. Edward Shippen Watson was rector of the Church of The Redeemer, the late Rev. Lawrence Buckley Thomas, his assistant, had charge of the mission services in Ardmore.

About 1884 or 1885 there was a movement for the building of a church in Ardmore, in which these services could be held. A committee consisting of some of the members of the vestry of the Church of The Redeemer, among whom was Mr. Rowland Evans, with Mr. Thomas E.

Baird and some others, started the work of raising the money for this new project. Among those early benefactors were the late William P. Henzey, who was then a member of the parish of the Church of The Redeemer, Bryn Mawr, Mr. Jas. M. Rhodes, Dr. Jos. W. Anderson and others. This movement culminated in the organization and incorporation of St. Mary's Church, Ardmore.

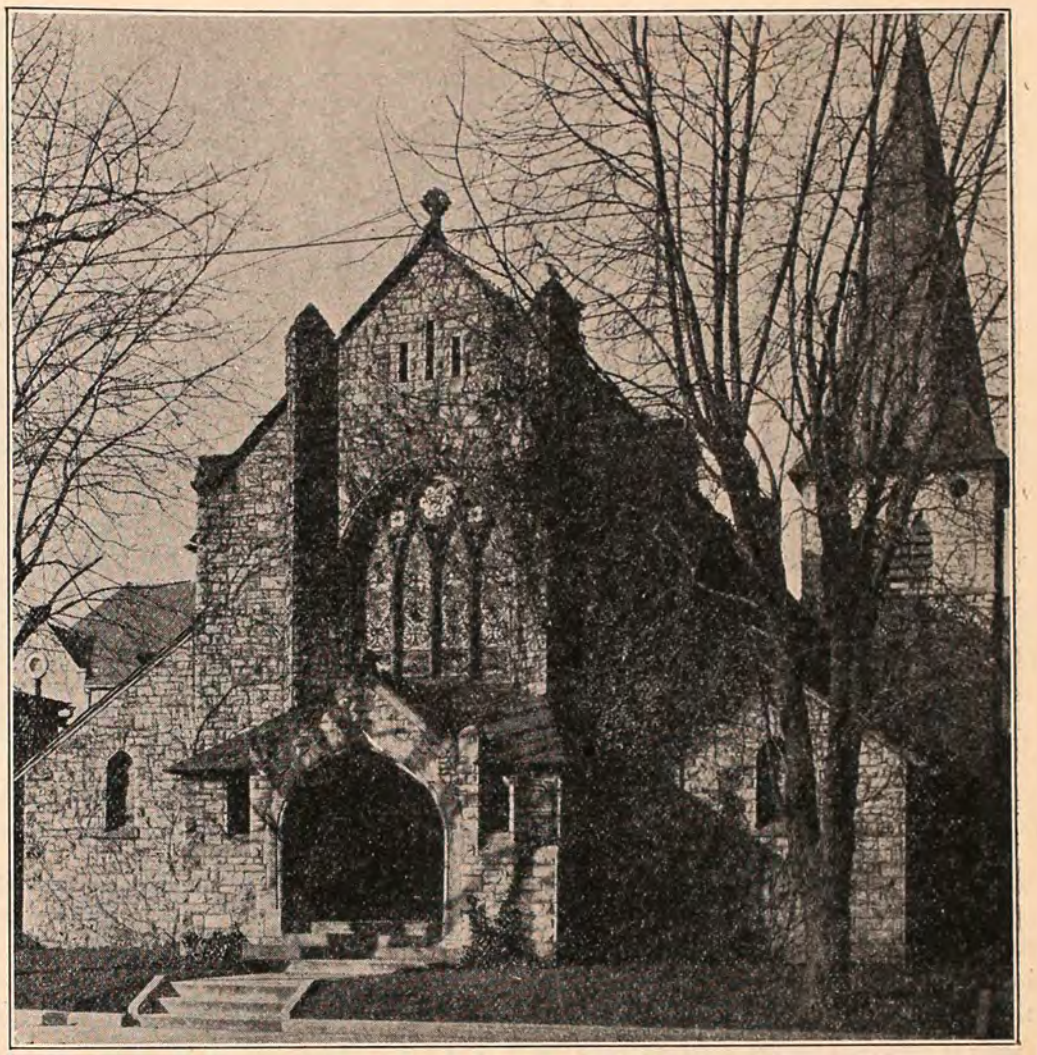
The corner-stone of this church was laid in December, 1886. Mr. Thomas shortly after resigned the rectorship, and the Rev. J. Sydney Kent was elected rector. Mr. Kent resigned because of ill health, and the Rev. A. J. Arnold was elected rector in 1890. Upon the resignation of Mr. Arnold, in 1891, the Rev. W. W. Steele (now Archdeacon of Havana, Cuba) was elected and served until 1897, when the Rev. W. B. Hale was elected. On his resignation, the Rev. George Pomeroy Allen, D.D., was elected, in 1900, and is the present rector.

Shortly after the erection of the church, the parish house was built, and later on, during Mr. Steele's incumbency, the rectory. A choir room, the gift of Mr. and Mrs. James M. Rhodes, was added to the church at this time. In the meanwhile, the village of Ardmore had grown into quite a town, very many beautiful country seats clustering around it, and during Dr. Allen's incumbency, the church was enlarged; and greatly beautified by a fine memorial west window erected to the memory of the wife of Dr. Allen, and later an enlargement of the Sunday-school building was made. The services of the church have been greatly improved by the gift of a beautiful organ in memory of Lewis Lillie, Jr., the son of the present rector's warden, Mr. Lewis Lillie. The parish reports 266 communicants, and has property valued at $36,000, with encumbrances of $7,000.

CHURCH OF THE TRINITY, COATESVILLE

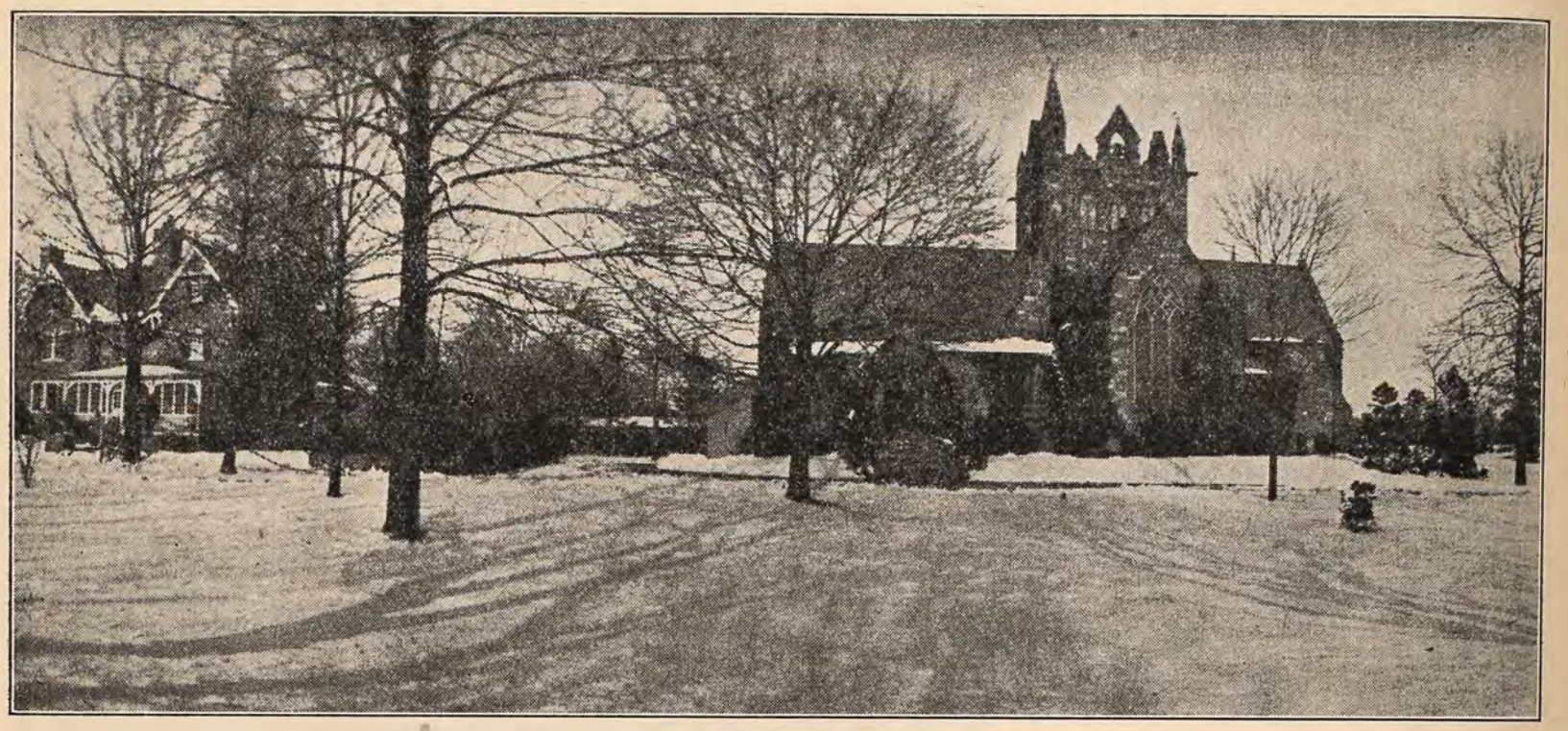
THE REV. ADDISON A. LAMB, Rector.

Although services of the Church were held in Coatesville as early as 1859, and intermittently after that, it was not until 1868, when the Rev. George G. Field became resident minister, that regular services were maintained. The parish was incorporated and admitted to the Convention in 1869, and a small stone church was built on a piece of ground given by Mr. Benjamin Miller, and was opened for services in the summer of 1870, and consecrated the following year. A rectory was built in 1882, and a parish house in 1891. In 1893, after having been rector of the parish for twenty-five years, the Rev. Mr. Field resigned on account of advancing years, and was elected rector emeritus. Although during his time there had been built the church, the rectory and the parish house he was able to leave his work free from debt.



CHURCH OF THE TRINITY, COATESVILLE

The Rev. Thomas J. Garland, now Bishop Suffragan of this Diocese, became rector of the Church of the Trinity in 1894. Soon after his coming the erection of a new and larger church was undertaken, and the building was opened for services first on Easter Day, 1895, and consecrated in June, 1896. When Mr. Garland resigned, in 1898, the Rev. Arthur Wilson Wilde was elected, and when he resigned, in 1908, after ten years rectorship, the present rector, the Rev. Addison A. Lamb was elected. During the last twenty years various improvements have been made in the buildings, and the church enriched by many gifts, some of them memorials, the most recent, being a beautiful rose window in the chancel, and a carved rood screen of dark oak, in memory of Mrs. Ellen M. Beale. The parish reports 200 communicants, but as a class of 39 was confirmed in January of this year, and another is preparing for confirmation in June, the parish would seem to be growing rapidly.



CHURCH OF ST. ASAPH, BALA

THE REV. HARRISON B. WRIGHT, Rector.

When one reads the history of this, one of the youngest and yet one of the most fully equipped and flourishing parishes in the Convocation, one is reminded of the legend in Greek mythology, that the goddess Minerva sprang full-armed from the brain of Jove. There are many persons who remember that at the opening of the year 1888, at the northeast corner of City Avenue and Montgomery Avenue, near Bala station of the newly-opened Schuylkill Valley branch of the Pennsylvania Railroad, there were only vacant fields. Three years later there were to be seen there one of the most interesting and impressive stone churches in the diocese, a commodious stone rectory, and a stone parish house, all conveniently grouped on some five acres of ground, such ample space enabling the buildings to be placed snfficiently far back from the road to euable them to be seen to the best advantage, which is not the case in some of our country churches. And this wonderful record of building is the more remarkable when it is realized that the parish had no existence prior to 1888, and was only incorporated in February of that year and admitted to the Convention a few months later. Of course the erection of so many buildings in such a short time was only made possible by numerous and generous gifts, both of land and of money, the most important of which were made by the late George B. Roberts and various members of his family. It was they who gave the ground, and Mr. Roberts built the rectory as a thankoffering. Mr. and Mrs. Percival Roberts also gave the stone for the parish house, and the altar and reredos in the church.

The corner-stone of the church was laid in May, 1888, and continuously thereafter services were held in a temporary wooden building on the grounds by the Rev. Edward Shippen Watson, who had shortly before resigned the rectorship of the Church of the Redeemer, and he continued to conduct the services when the congregation began to use the church building, in March, 1889, until June of that year, when the Rev. Frederick Burgess entered upon his duties as the first rector of St. Asaph's. In 1896 Mr. Burgess resigned to become Bishop of Long Island, and was succeeded by the Rev. Charles S. Olmsted, S.T.D., who resigned in 1902, as he, also, strange to say, had been elected Bishop of Colorado, the parish thus losing two rectors in six years through their elevation to the episcopate. Dr. Olmsted was followed by the present rector, the Rev. Harrison B. Wright. The church was consecrated in 1890, and while it was practically complete at that time it has since been embellished by many memorial gifts, and the chancel has been beautified by various changes in the walls, ceiling and furnishings, and recently by the erection of a rood screen in memory of Mrs. George B. Roberts.

When the selection of a name for the parish was under discussion it was felt that it would be desirable to have one which was not in use for any other church in the diosese, and that of the Welsh saint, Asaph, was adopted because the church was near Bala station and the Cathedral of St. Asaph is near Bala in Wales. It is also a singular coincidence that the architect decided upon the plan of a central tower, which is the great feature of the Welsh Cathedral, before the name of St. Asaph had even been thought of. The patron saint of the parish having been an early missionary, the parish seems to have imbibed something of his spirit, and for about twenty years has had under its care

ST. ANDREW'S MISSION, ASHLAND HEIGHTS

This work is in West Manayunk, and until recently was housed in a small building on North Belmont Avenue. In 1913 one member of St. Asaph's gave a piece of ground and two other members provided for the erection of an adequate building at the present location. Here center religious and social activities of all kinds, the building being used every day of the week, and the work is in charge of a student of the Divinity School, who lives in the building, and conducts the services on Sunday, the rector of St.

Asaph's giving the people a Celebration once a month. There are 150 Sunday-school scholars, and about one hundred communicants in this mission, and 380 at St. Asaph's. The property at Bala is estimated to be worth $86,000, and there is an endowment fund of over $43,000.

CHRIST CHURCH, MEDIA

THE REV. HARRY RANSOME, Rector.

The first services of the Church to be held in Media were conducted in the court house, in the summer of 1853, by the Rev. P. W. Balch, D.D., rector of Holy Trinity, West Chester. The parish was incorporated in 1854, and the Rev. S. Hazlehurst became the first rector. The parish was admitted to the Convention in 1858, and the present church building was built and consecrated that same year. The rectors since Mr. Hazlehurst have been the Rev. Mr. Getz, the Rev. S. Evans, the Rev. S. W. Hallowell, the Rev. W. F. C. Morsell, the Rev. E. Lounsbury, the Rev. H. D. Jones, the Rev. H. C. Byllesby, the Rev. A. J. Arnold, the Rev. W. R. Scott. The present rector took charge in 1909.

During the rectorship of Mr. Morsell the present stone rectory was built as a memorial, by Mr. J. Herman Hoeckley. Under Mr. Arnold's rectorship the interior of the church was restored and beautified, and recently a beautifully carved wooden reredos has been erected, and some very unique and pleasing painted panels placed in the wooden altar. Similar embellishments for the reredos are being held up in London on account of the war. The parish reports 400 communicants, and in addition to the church and rectory has rooms for parish purposes at the rear of the church.

ST. JAMES', DOWNINGTOWN

THE REV. H. R. GUMMEY, D.D., Rector.

The first services of the Church to be held in Downingtown were conducted by the Rev. G. T. Bedell, then rector of Holy Trinity Church, West Chester. Much interest was aroused, but the people were not financially able to sustain a resident clergyman until the Missionary Society of St. James' Church, Philadelphia, offered to contribute the sum of $400 towards the support of a resident minister. In appreciation of this generous offer it was decided to name the new parish after that of St. James'. The Rev. William Augustus White was the first rector, and entered upon his duties at the end of 1842. The corner-stone of the present church was laid in June, 1843, and the building was finished and consecrated in October of the same year. The parish was admitted to the Convention in 1844. As a matter of fact the parish seems to have existed more as a hope than as a reality, for quite a while the congregation were not able to raise more than $200 a year towards the rector's salary, and the insufficiency of the support caused many changes in the rectorship. Nevertheless during the rectorship of the Rev. H. Hastings Weld a piece of ground and a building adjoining the church were purchased for a rectory.

From 1871 to 1880 the Rev. Robert F. Innes was rector, this being the longest rectorship in the history of the parish. During his time a parish building was built, largely through the generosity of Miss Susan Gorgas, of West Chester, and of Sister Sarah. In 1874 there was purchased for the use of the church a part of the cemetery outside of the borough to which eventually were removed bodies which had been buried in the church yard. The present rector took charge in 1914. The parish reports 200 communicants.

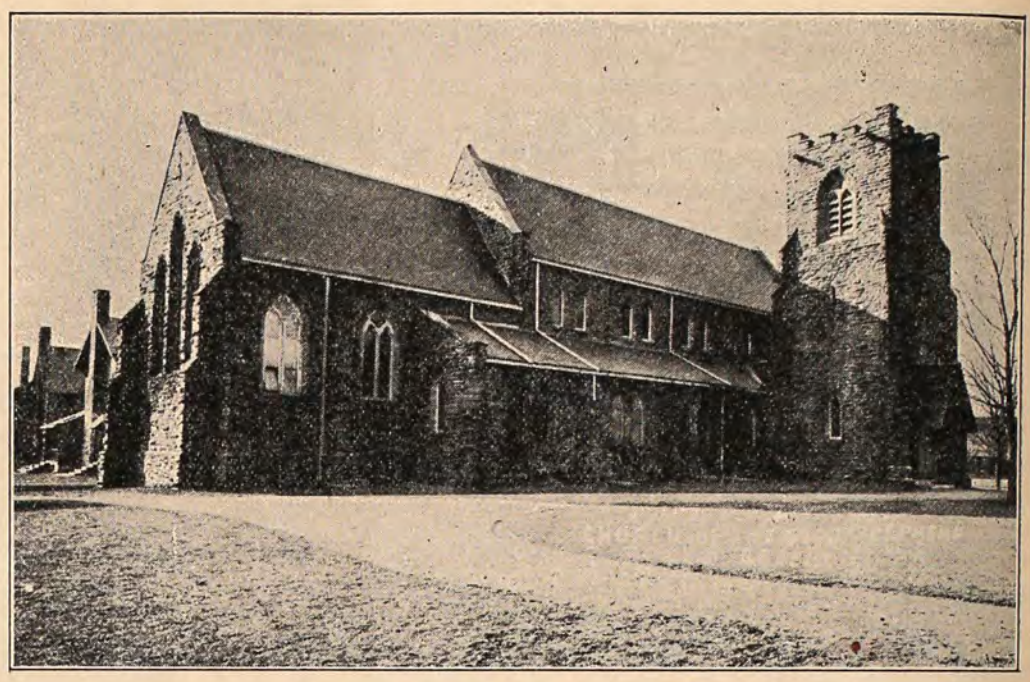
INTERIOR OF ST. ASAPH'S, BALA

MEMORIAL CHURCH OF THE GOOD SHEPHERD, ROSEMONT

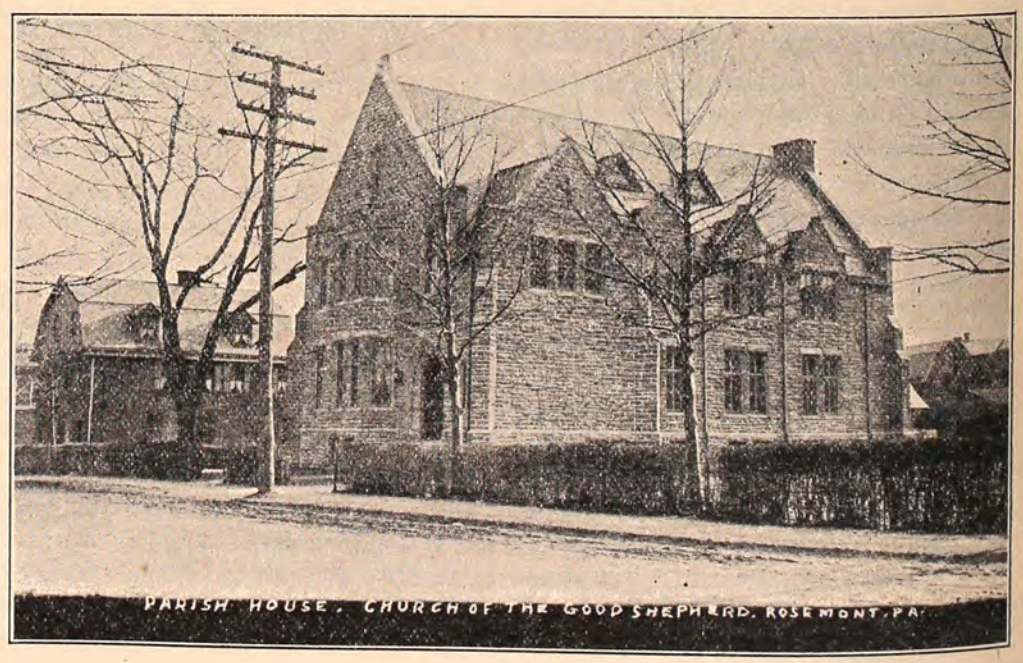
THE REV. CHARLES TOWNSEND, JR., Rector.

Prior to 1869 there was no parish or mission of the Church in the region between St. David's, Radnor, and the young parish of the Church of the Redeemer, then at Haverford. In July of that year, residents on or near the Lancaster Pike between what was then called "The Eagle," now Strafford, and Haverford, organized a new parish which they named "The Church of the Good Shepherd," and the Rev. Henry P. Hay was elected rector. The congregation at first worshiped in a public hall in Wayne, but a church was built and opened for services in 1872, at a point on the Lancaster Pike some distance west of Rosemont, and adjoining the Roman Catholic College at Villa Nova, a location that later on proved to be unfortunate. A parish house was built in 1877, and a rectory in 1884. The Hospital of the Good Shepherd for Children began its work in a rented building in 1874, and in 1883 moved to its present location. In 1879 ground was broken for what was called "Radnor Chapel," just north of the Pennsylvania Railroad and near Radnor station, and services were maintained there under the auspices of the Church of the Good Shepherd until 1887, when the property was transferred to the newly-organized corporation of St. Martin's Church.

In 1883 Mr. Hay resigned the rectorship, and the Rev. A. B. Conger was elected. When he came to the parish he found the following obstacles to the carrying on of the work and to its future growth: West of the church nine hundred acres of land were held in two parcels, with little likelihood in one case of the land being sold and residences built thereon, but no likelihood whatever in the other case, because of its being the property of the institution above referred to. The population was, and to all appearances would probably continue to be, to the eastward, but between the people and the church was the longest and steepest hill on the Lancaster Pike, which up to that time had proved an obstacle to all but twenty families. During the new rector's first Lent, the congregations on week days began with three persons and reached a maximum of twelve. The parish would have been unable to maintain itself had it not been for the fact that in those days the whole region west of Haverford was a summer resort, and wealthy summer residents attended the church for a few months and contributed generously towards keeping it going the rest of the year. Eastward, the nearest church was at Bryn Mawr. The rector and the Bishop of the Diocese both felt strongly the great desirability of moving the parish eastward and nearer to the people to whom alone it could hope to minister. It was not a practicable proposition, however, until, in 1892, Mr. Harry B. French offered the vestry twenty-seven thousand dollars for the purpose of building a new church in a better location, the only conditions being that the church should be free, and that it should be a memorial to Mrs. French. The vestry might have used the money to build a cheap church, parish house and rectory, but very wisely, as time has shown, they decided to build for the future, and to confine themselves to the erection of a church, and our pictures will show how well they succeeded. The church was opened for service in May, 1894, and from



MEMORIAL CHURCH OF THE GOOD SHEPHERD, ROSEMONT



PARISH HOUSE, ROSEMONT

the first was warmly welcomed in the new community, the very center of Rosemont, but the lack of a parish house hindered the growth of the work for the first years.

The commodious parish house was finished in 1910, and was the gift of the widow and sons of the late Mr. J. Ogden Hoffman, as a memorial to him. In the building of the parish house much of the material of the old church was used. Mr. Conger having resigned the rectorship, the present rector, the Rev. Charles Townsend, Jr., was elected and took charge in May, 1912. Since that time a rood-screen with rood beam and Calvary has been placed in the chancel. The parish reports 326 communicants, and property estimated at $85,000.

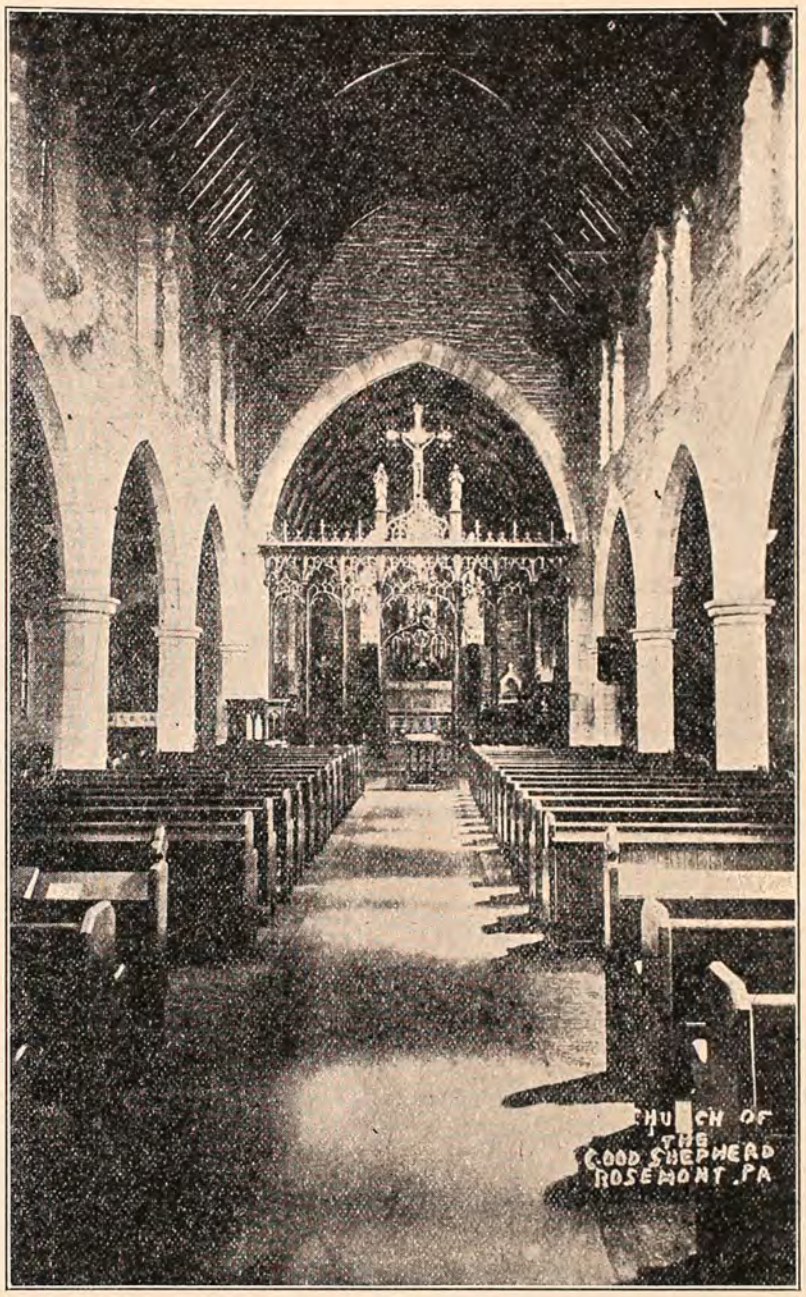
HOLY TRINITY, WEST CHESTER

THE REV. JOHN MILLS GILBERT, Rector.

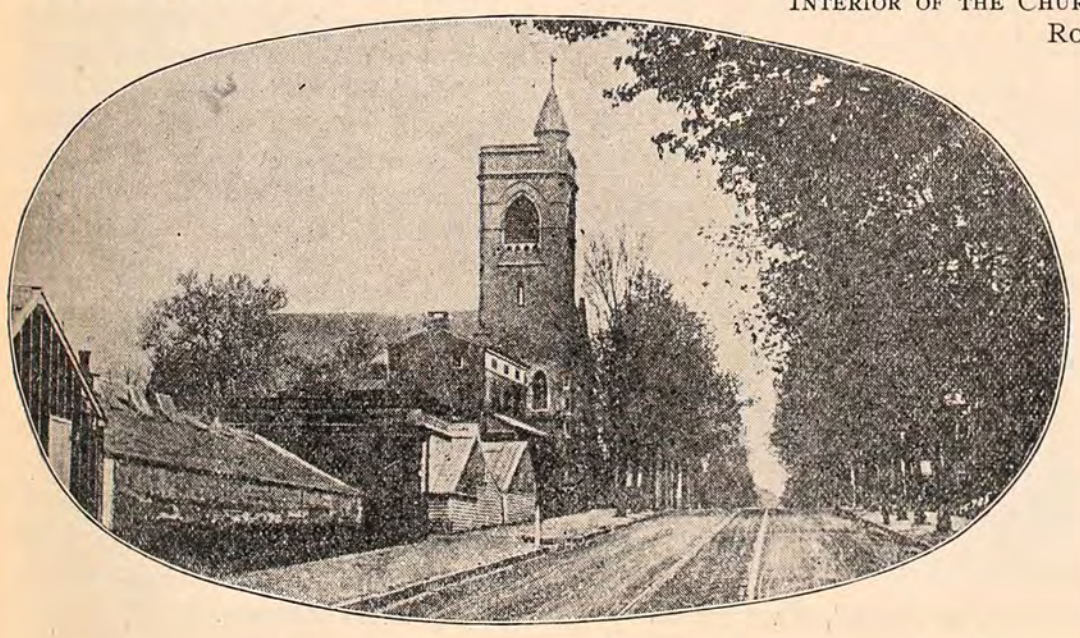
The parish of the Church of the Holy Trinity, West Chester, Pennsylvania, was organized the 23d of November, 1835.

The first rector was the Rev. George W. Cole. Mr. Cole had been acting as a missionary in the neighborhood for some time previous to his election as rector. Mr. Cole was succeeded by the Rev. Edwin W. Wiltbank on the 31st of October, 1837. Up to this time, the congregation had worshiped in a public hall.

On the 14th of June, 1838 the corner-stone of the original church on Gay Street was laid by Bishop Onderdonk. This building was finished and consecrated on the 12th of July, 1839, by Bishop Onderdonk.



INTERIOR OF THE CHURCH OF THE GOOD SHEPHERD, ROSEMONT



HOLY TRINITY CHURCH, WEST CHESTER

On the 1st of August, 1839, the Rev. Richard Newton became rector.

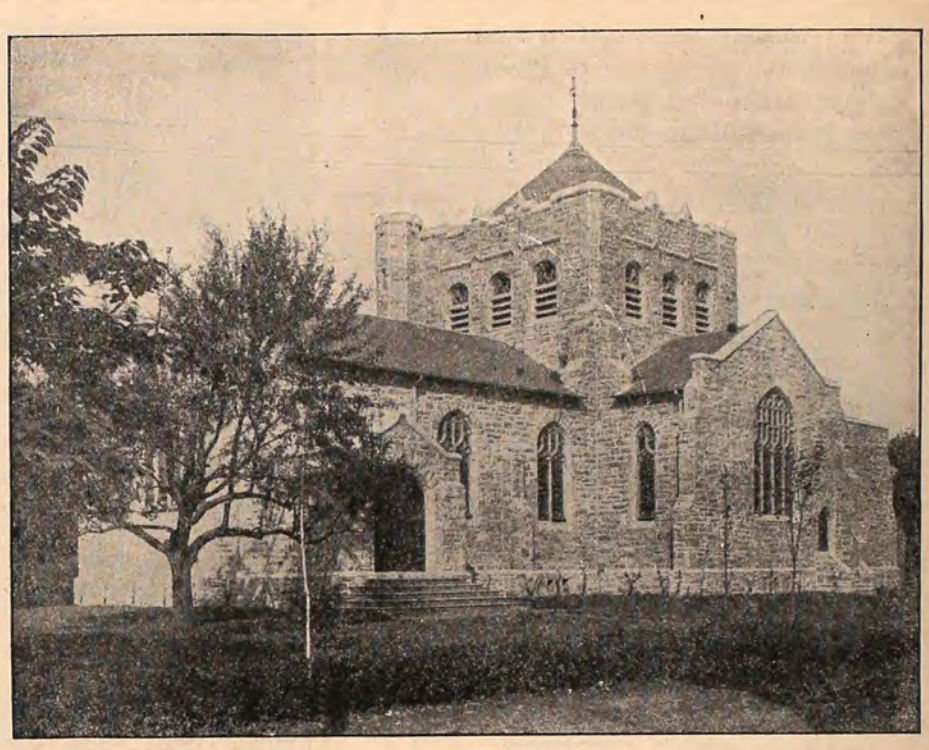
November 5th, 1840, the Rev. Gregory Thurston Bedell (afterwards Bishop of Ohio) assumed the rectorship of the parish.

On the 23d of April, 1843, the Rev. John Baker Clemson became rector. Mr. Clemson was followed by the Rev. Lewis P. W. Balch, D.D., and the Rev. William Newton.

On the first Sunday in Advent, 1863, the Rev. John Bolton began a long and fruitful rectorship, during which period the present church and parish house and rectory were built. The new church was

first occupied on January 23, 1870, and was consecrated by the Right Rev. William Bacon Stevens, D.D., LL.D., on April 28, 1870. In 1890 Mr. Bolton was succeeded by the Rev. George Heathcote Hills, during whose rectorship the vested choir was organized and the choir room was built. In March, 1899, the Rev. Arthur Rogers, D.D., became rector, and the parish entered upon fourteen years of steady growth; during which time many improvements were made to the property. Dr. Rogers was succeeded by the present rector, the Rev. John Mills Gilbert, on the 6th of December, 1913. The latest addition to the parish equipment has been the remodeling of a portion of the parish house as a chapel called "The Chapel of the Comforter" in memory of Miss Susan Gorgas.

The parish reports 417 communicants, and has a valuable property in the heart of West Chester.



CHURCH OF ST. JOHN THE EVANGELIST, LANSDOWNE

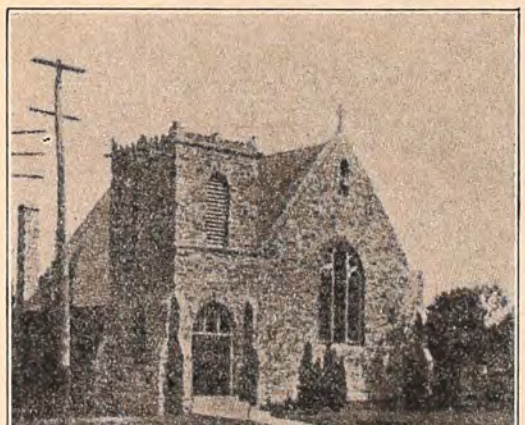
THE REV. CROSSWELL MCBEE, Rector.

ALL SAINTS' CHURCH, WYNNEWOOD

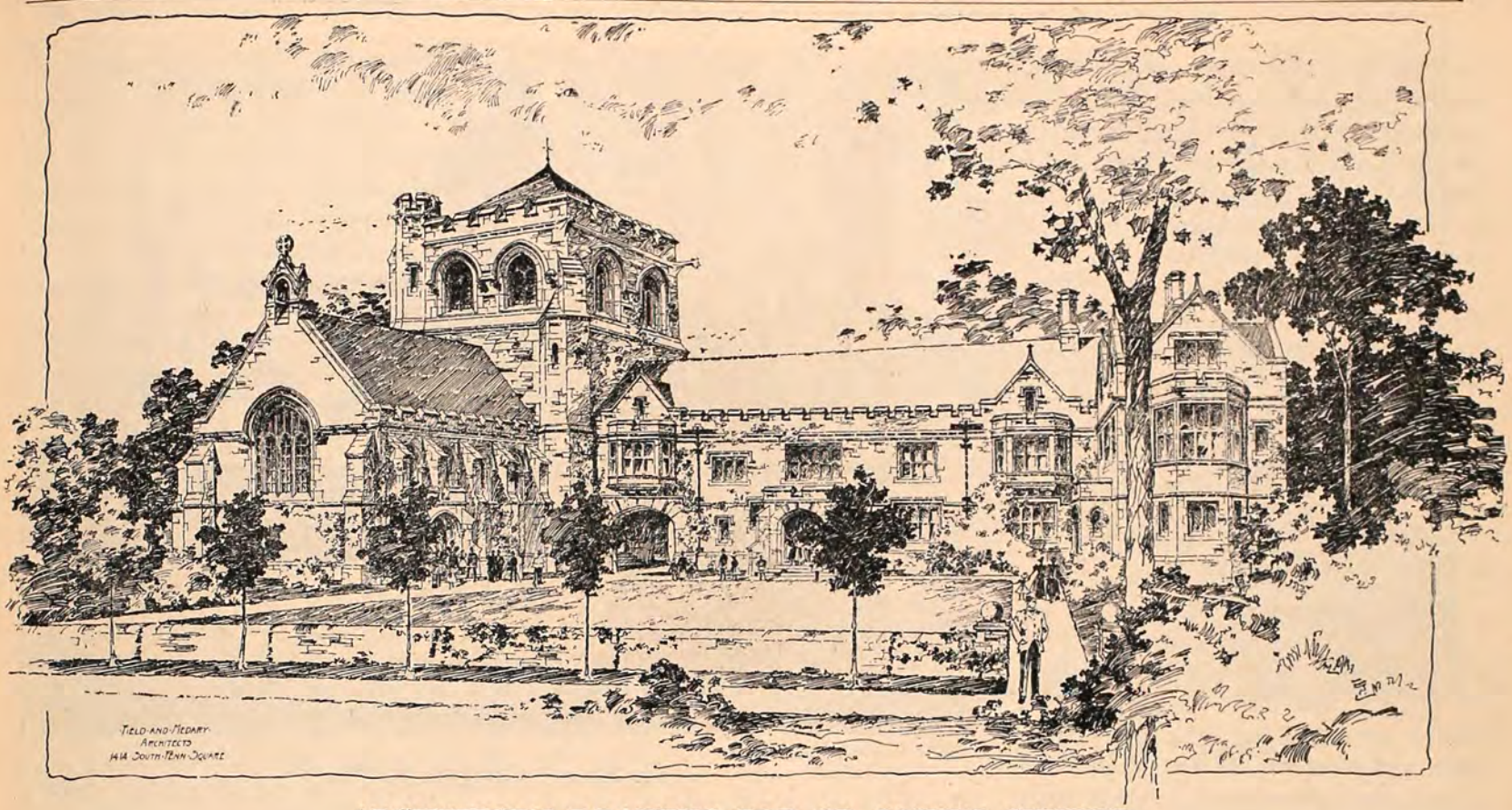
THE REV. ANDREW S. BURKE
Rector

This is the youngest of the parishes of the Convocation of Chester. Indeed, it has not yet been admitted to the Convention, but no doubt will be in the near future. In January, 1911, because of the erection of a number of dwellings in the neighborhood of Wynnewood Station, a Sunday-school of fifteen members began to meet in a private house, and Evening Prayer was said in connection with it. On the First Sunday in Advent of the same year the congregation and Sunday-school, both of which had considerably increased, moved into the church building which had been erected on the Old Lancaster Road, Bishop Garland conducting the first service. This was made possible through a legacy left by Mrs. Mary H. Stilson. The tower was the gift of Mrs. S. H. Fay, and the altar was given by Mrs. S. A. Burke, and many other gifts of ornaments and furnishings were made at the same time. The parish reports 66 communicants, and property valued at $14,500, with encumbrances of $2,750.

The mission out of which this parish has grown was established nearly thirty-four years ago at Fernwood, and was known as St. Mary's Mission, the first services being held by the Rev. N. F. Robinson, then rector of St. George's, West End. In 1888 a church was built at that point, and the name of the mission changed to that of St. John the Evangelist. The Rev. Robert F. Inness was the first minister-in-charge, and he was followed by the Rev. E. Gaines Nock, and the Rev. Charles H. de Garmo, but the turning point in the history of the mission seems to have been the coming of the Rev. William T. Manning, now rector of Trinity Church, New York. Within a year after he took charge the mission relinquished all outside aid, became a parish and was admitted to the Convention in 1897. It was while he was rector that the lot in Lansdowne upon which the present church stands was purchased. In November, 1898, Dr. Manning was succeeded by the Rev. Lyman P. Powell, and it was during his rectorship that the present church, with a temporory parish house, was erected, Bishop Whitaker laying the corner-stone in October, 1900. The present rector began his administration March 27, 1904. The parish reports 525 communicants, and has property estimated at more than $45,000, and in addition a handsome residence adjoining the church has just been purchased for a rectory. The fact that for sixteen years, or nearly half its existence, St. John's was a struggling mission, requiring continual assistance from without, and then became self-supporting, and has rapidly grown into a strong and flourishing parish shows the advantage of being on the ground early, and that we should never be discouraged sustaining missions in sections where an eventual increase in the population is certain.



ALL SAINTS', WYNNEWOOD



ARCHITECT'S DRAWING FOR ST. JOHN'S CYNWYD

THE REV. HENRY A. F. HOYT, D.D., Rector

In church nomenclature this parish is known as "St. John's, Lower Merion," for when it was first established it was entirely in the country, and the nearest village was called "Academyville." It was the outcome of the efforts of some members of the Church of the Redeemer, who felt that there should be a parish between Haverford and Philadelphia. The first church was consecrated in October, 1863, and very much enlarged in 1869. In 1864 a rectory was built on ground adjoining the church property, and in 1871 a Sunday-school building was erected between the church and rectory. The Rev. Francis E. Arnold was the first rector, and upon his resignation in 1871 the Rev. Charles L. Fischer became rector, resigning in 1874. He was followed by the Rev. C. C. Parker, who remained until 1894. During the latter part of his rectorship great changes took place in the neighborhood to the eastward of St. John's. The Schuylkill Valley branch of the Pennsylvania Railroad was opened, and the populous communities of Bala and Cynwyd grew up almost over night. This would have been advantageous, rather than otherwise to St. John's except for the fact that the parish of St. Asaph's was established at Bala, and it not only ministered to most of the newcomers but also to many former attenders at St. John's. It almost seemed as if there were no need for the old parish, and so for more than a year after the resignation of Mr. Parker the church remained closed. In 1895, however, Bishop Whitaker appointed the present rector, the Rev. H. A. Hoyt, D.D., to take temporary charge, and sufficient number of people rallied around him to make it possible to call him to the rectorship the following year. By 1900 the improvement in the condition of the parish was so marked that Bishop Whitaker declared at that time that he did not doubt but "that it was through the Providence of God that the disbandment of the congregation was not suffered to prevail."

But the three frame buildings of the parish had served their purpose and were no longer suitable for the changed conditions. In planning for the future the parish was fortunate in several respects. In the first place the property was of ample size for the requirements, and its location, both topographically and strategically, was excellent. It is on high ground, and is just where it ought to be, in relation to other parishes, and for the purpose of reaching the present and future population. Secondly, it was fortunate in that the rector and vestry decided to adopt at the outset plans for the whole group of buildings, thus making certain that they would be harmonious in architecture and advantageously situated with regard to each other. Thirdly, the parish was fortunate in having a number of wealthy and generous members or friends whose gifts made possible the realization of such plans. Seldom has a parish of the Convocation had as good an opportunity to show what can be done by comprehensive planning, and none has made any better, or perhaps as good a use of it. The first building, the parish house, was made possible by the gift of the widow of Mr. William Simpson, long a vestryman of the parish. It was completed in the fall of 1897.

The next building was the rectory, made possible by an Easter offering of Mr. Frederick McOwen, and was opened in 1901. The new church was begun on May 29th, 1900, and the first service was on Transfiguration, 1901, thirty-eight years after the first service in the first church. The strong and stately tower, commanding the country-side for miles around, was the gift of Mr. John Marston, and recalls to our minds the fact that it was in this parish, and at his suggestion, that the Children's Lenten Offering first started. The church was consecrated

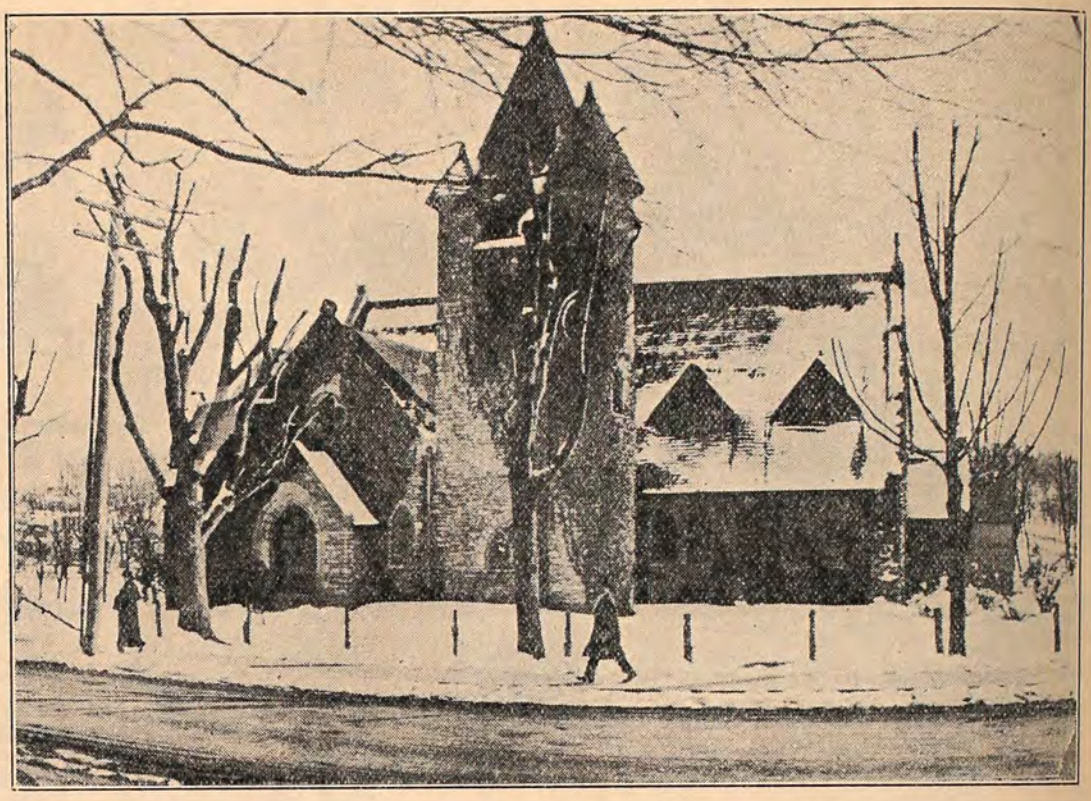
in 1905. In 1906 there was also consecrated an unusually beautiful and distinctive Lady Chapel, adjoining the church on the south, the gift of Mr. Frederick McOwen. As our illustration shows, the completed plan will include the nave, not yet built, which will make the tower the center of the church. The parish reports 160 communicants, and values its property at $90,000, and has an endowment fund of $1,120.

ST. MARY'S CHURCH, WAYNE

THE REV. C. M. ARMSTRONG,
Rector

Wayne was perhaps the first of the "made-to-order" communities in the region west of Philadelphia, Mr. Geo. W. Childs and Mr. Anthony Drexel having purchased the Askin property in 1881, and financed the first of the land development enterprises of which there have since been so many. From 1882 to 1885 services were held during the summer in the neighborhood by the chaplain of the Lincoln Institution, an industrial home for Indian Children located near Wayne. But it was in 1885, that the first steps were taken to organize a parish. The congregation first met in the parlor of the residence of Mr. George Brown, and then in various unsold houses of the land company, until no less than five had been used in this way, when finally the use of the Library Building was permitted.

In the meantime it happened that the Rev. Thomas K. Conrad, D.D., was thinking of building a memorial church to his father and mother, and a mutual friend brought him and the congregation at Wayne together with the result that Dr. Conrad agreed to come as rector to Wayne and build a church costing not less than $30,000, as a memorial to Harry and Hannah S. Conrad, provided the people would build a parish house costing not less than $8,000. In the end Dr. Conrad spent nearly twice as much as he first proposed. The parish was admitted to the Convention in 1889, and the cornerstone of the church was laid the same year, and was consecrated on Easter Day, 1890, the parish house having been completed in the fall of 1889. Dr. Conrad did not live long to enjoy the earthly fruits of his labor, dying in 1893, and Mrs. Conrad placed in the church as fitting memorial to a faithful priest the altar, reredos and canopy. The Rev. John Robert Moses was elected rector, and remained ten years, when he resigned and was followed by the present rector, the Rev. C. M. Armstrong. The parish reports 365 communicants, and its property is valued at $115,000, with encumbrances of $6,500. The adjoining property was purchased for a rectory in 1893.



ST. MARY'S CHURCH, WAYNE

CHURCH OF THE GOOD SAMARITAN, PAOLI

THE REV. HORACE A. WALTON,
Rector.

The present prosperous condition and strategic importance of this parish is another illustration of the wisdom of keeping everlastingly at it in the matter of supporting a mission in a region which there is every reason to suppose will eventually develop a supporting population, even if the development is discouragingly slow. Paoli is a comparatively old place, as is indicated by the fact that a battle taking place near there in the Revolutionary War is known as the "Paoli Massacre." During the last century there was also located there a famous old tavern, known in later years as "The Paoli Inn," which was for many years patronized during the summer by many well-known Philadelphia families. From 1848 to 1876 services of the Church were

CHURCH OF THE GOOD SAMARITAN, PAOLI

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conducted during the summers in the parlor of the inn by various clergy of the Church. Beginning in 1876 the Rev. H. P. Hay, rector of the Church of the Good Shepherd, Rosemont, held services in another building in Paoli, and in the same year Mr. Edward G. Dutilh, of Philadelphia, and his friends, donated the ground upon which the church, rectory and horse sheds now stand, and also gave the funds for the erection of the first church building, which was opened for services in July, 1876, and consecrated the following year. The first minister-in-charge, the Rev. G. Livingston Bishop, remained three years, and was followed by a number of clergymen who stayed but a short time each. The first resident minister was the Rev. Charles A. Ricksecker, who remained three years, and was followed by the Rev. Mr. Bishop, who for the second time took charge of the work and remained eight years, or until 1896. During the last year of his rectorship the rectory was finished. The Rev. E. T. Mabley came in 1896, and remained until 1902. Shortly before he left, plans for a new church were under consideration, but lack of funds prevented anything being done at that time.

And now, after having received aid from outside for twenty years, the mission of the Good Samaritan became an independent parish, and was admitted to the Convention in 1903, and the first rector was the present incumbent, the Rev. Horace A. Walton. With the incorporation of the parish a new spirit was infused into the people, and the building of the new church was started and pushed to conclusion, and the building was consecrated in October, 1905. In 1907 more than ten acres of additional ground were purchased, which provides the parish with a suitable and beautifully-situated God's Acre, and on this tract was also the building which has since been remodeled and used for a parish house.

The parish house, which was acquired and enlarged during the present rectorship, is quite different from any other parish house in the Convocation, and perhaps in the diocese. It can hardly lay claim to any artistic merit, so far as its external appearance is concerned, by merely a long, rectangular frame building, and perhaps that is its good fortune rather than its misfortune, for in not a few instances the interior convenience and usefulness of parish houses have been sacrificed in order that a fittingly ecclesiastical effect might be given to the exterior. Being at a considerable distance and on the opposite side of the God's Acre from the other buildings, the unecclesiastical aspect of the parish house is unobjectionable, and its practical construction makes it possible to house within it bowling alleys, shuffle boards, supper room, entertainment-room, with stage, scenery and moving-picture machine, and facilities for basket-ball, which make it a bee-hive of activity. The parish reports 179 communicants, and values its property at $65,000. In 1902, the valuation was but $5,000. When suburban parishes once begin to grow, growth is generally rapid.

INTERIOR OF CHURCH OF THE GOOD SAMARITAN

ST. STEPHEN'S CHURCH, NORWOOD

THE REV. R. BAKEWELL-GREEN, Rector.

Between Lansdowne and Chester there are only two entirely independent parishes, Norwood and Ridely Park. The first services at the first-named place were held in July, 1892, in a hall. A congregation was organized, and Mr. Geo. R. Miller, a divinity student, appointed to act as lay reader. Under his care the work thrived, and two lots were purchased, but it was subsequently discovered that they were part of the public park, and it was only after litigation that the astute vendor returned the money, whereof the moral seems to be that young and aspiring missions should not put their trust in real estate promoters! After Mr. Miller various clergy were in charge for short intervals until 1896, when the Rev. T. W. Davidson was appointed, and remained for five years. During his time

ST. STEPHEN'S, NORWOOD

the present frame church and a handsome rectory were built. The Rev. H. Q. Miller took charge in 1901, and remained until 1908, when the mission was incorporated and admitted to the Convention, and the present incumbent, the Rev. R. Bakewell-Green became the first rector. The parish reports 128 communicants, and has property valued at $8,000, and encumbrances of $2,778.

For special reasons it has been impossible to procure information in regard to Christ Church, Ridley Park, and St. Martin's, Radnor, in time for publication in this issue, but we hope to treat those parishes in a subsequent issue. In connection with last month's article the writer desires to state that he has been informed that the vestry of St. John's, Pequea, have cheerfully waived their right to elect a rector, and have placed that matter in the hands of the Bishop. The Rev. H. M. G. Huff, who spent some time at Pequea in the recent past, is inclined to dispute the statement in our article that there was not much outlook for the church there, and claims that there are 1,500 people in the region, and plenty of young people to be reached. We hope that it may prove so.

"ARCHITECTURAL FEATURES OF THE CHURCHES, PARISH HOUSES AND RECTORIES OF THE PARISHES IN THE CONVOCATION OF CHESTER"

M. B. Medary, Jr.

That "Truth is beauty and beauty is truth" is nowhere more apparent than in ecclesiastical architecture, nor is there any fundamental principle more easily and directly applied by the layman without technical knowledge, when forming a judgment of such work. The application of architectural forms without regard to their meaning or the introduction of structural forms merely as decoration indicate at once a lack of frankness and truth and a failure to appreciate the true principles of Christian architecture. Mr. Pugin, one of the greatest exponents of a revival of Christian architecture has well said that "Every building that is treated naturally, without disguise or concealment, cannot fail to look well," and again, "The two great rules for design are these—1st, That there should be no features about a building which are not necessary for convenience, construction or propriety. 2d, That all ornament should consist of enrichment of the essential construction of the building,—and the neglect of these two rules is the cause of all bad architecture."

While we still have amongst us a few who believe any building with a buttress is necessarily an ecclesiastical structure and that the historic styles of architecture are layers of ornament applied to the exteriors or interiors of otherwise interesting buildings, they are happily in an ever-increasing minority and the carpenters' Gothic of a generation ago, with its modern buttresses and meaningless ornament is no longer tolerated; furthermore, as its construction was generally as false as its art, it is fast disappearing.

The Convocation of Chester has always been free from the worst expressions of unworthy architecture, and, due perhaps to its geographical location, has maintained to some degree from the beginning, the traditions of the English Parish Church, brought here by the early settlers of the region round about Philadelphia.

As a guide in judging the merits of the buildings and grounds of the several parishes as they exist today and as a help in determining what their future may be, I venture to suggest the following points of view:—

1st. *The Parish property as a whole:*

If in the rural districts, has the land been acquired and have the several necessary buildings been anticipated with the thought that the composition of the whole with its planting, its entrances and roadways will one day be a harmonious unit, adequate for the work and worthy of the dignity of the Parish it represents? Has the whole group a clearly defined ecclesiastical atmosphere, pervading all and upholding the best traditions of those English prototypes where the buildings are complementary to each other and where a stretch of garth and shade trees separates them sufficiently from the hurly-burly of the outside world? In such a setting one instinctively feels an atmosphere of peace and benediction before entering the church itself.

2d. *The Church fabric:*

Is the church a structure designed as an auditorium or meeting house with its seating arranged around a pulpit or speaker's rostrum occupying the central and most important point in the plan? or is it apparent at once that the building has been designed to afford a place of worship according to a definite ritual? If it is found that straightforward logical provision for all the services of our Book of Common Prayer has been carefully considered and made the basis of the plan, then a good start has been made and the structure rising from such a plan should be a worthy church. If not, no amount of decoration or detail can make it so. The structure should truthfully express the plan, whether it be of simple material, unadorned, or of more precious material, richly decorated. If decorated, this decoration should always be the enrichment of logical and obvious parts of the fabric and appropriate to the material. The attempt to incorporate miniature bits from cathedrals or other ancient buildings, merely for the decorative effect, is nothing more than stage scenery and quite unworthy of consideration.

The use of clerestory or transepts is dependent upon the size of the church or limitations of available area. The structure should be of the most permanent materials and should admit of unlimited enrichment by memorials in stone and wood, glass, metal work, paintings, embroideries, etc., incorporating the lives of generations of communicants into the fabric of the church and making of it a living force in the community.

With all of the above, the building must also have dignity and beauty of proportions, a proper balance of its several parts and a correct use of mouldings and details without being cold and archæological.

3d. *The Parish House:*

The parish house should not be regarded as, or have the appearance of, a secular building. It should express its true relation to the church as the administration building in which the work of the Church is carried on, where the gospel of the Brotherhood of Man is put into practical operation and the teachings of the Church practiced for the benefit and uplift of the community. It should bear the same intimate relation to the church which Christian works should bear to Christian faith. It is needless, therefore, to point out that where a parish building is entirely disassociated from the church in design and location and, might be mistaken for the village fire-house or lodge-room, a great opportunity has been lost and a force which might have been made of commanding importance is hopelessly scattered.

4th. *The Rectory:*

Again in the case of the rectory there is every reason why it should be closely associated with the church and parish house, and by its design and relation to the other structures proclaim itself the residence of the parish priest. In many of our parishes, however, the rectory has the appearance of having been deliberately designed to avoid association or even identification with the church, and so placed as to be disposed of as a separate property if thought wise at some time in the future.

The above considerations are very general and apply equally to any country parishes or to those in small towns. I have purposely avoided direct criticism of the several structures illustrated. These are all designed on English traditions with the exception of the tower at Wayne. It may be seen at a glance, however, that they range from examples of dignified design of fine proportions and scholarly detail, powerfully proclaiming their allegiance to the Church or to types either bordering on the dangerous ground of the "picturesque" without any particular allegiance,—or to clumsy and forbidding forms lacking in composition and charm.

They should all be judged from the standpoint of truth. If they truthfully express exactly what they are and pretend to nothing which they are not, and if their enrichment is always the development and glorification of the logical structure or its furniture, a church will always be self-respecting and generally good art. The appreciation of the beautiful is largely personal and opinions differ widely on this subject, but it is safe to assume that a design which truthfully expresses the problem in all its aspects will rarely be developed in ugly or ignorant forms. It may occasionally be stupid or cold or uninspiring, for the masterpieces in any of the arts represent a pitifully small proportion of the efforts of men to express their higher aspirations in their works.

ILLUSTRATED LENTEN SERVICES

In these days when any new kind of service is of interest,especially if it answers, we are tempted to write a brief account for the Diocesan News of some services which we have tried for the last five years with success during the Lenten season. On Friday evenings we have what are called "Illustrated Services," when every part of the service is thrown by a stereopticon upon the screen which is placed in the chancel in front of the sanctuary.

The service is preceded by an organ recital lasting a quarter of an hour, and is commenced with an illustrated hymn shown on the sheet. During the playing of the tune the lights are turned out. This is sung by the congregation standing. Then a brief service is held, which generally consists of one or two sentences which are illustrated, being recited by the minister, then the Apostles Creed is thrown upon the sheet and repeated by the congregation. This is followed by the slide "Let us Pray," when all kneel and repeat the General Confession thrown on the screen, then a few collects are read, and the Lord's Prayer repeated by all. After this the Lesson is read, illustrated by two or three slides, which is followed by a solo illustrated by four or five slides. After the singing of another hymn by the congregation, the rector goes in to the pulpit and gives an address illustrated by about twenty or twenty-five slides; and the service, which lasts about an hour, concludes by the singing of another hymn with a prayer and benediction. An offering is taken at the door to cover the expenses.

Such a service has some distinct advantages. First, as the church is dark the people can and do come in their every-day clothes. Secondly, as everything is thrown upon the screen, except a few collects, those who are not familiar with our liturgical service come. Third, the service is attractive; one of our vestrymen remarked that he thought "It came next to the Penny Movies." The attendance is good, averaging about three hundred an evening, which is at least twice as many as come to the ordinary Wednesday evening Lenten services, and the attention is most reverent.

To make such services successful a great deal of careful preparation is required, and good slides and a good lantern are essential. Do not let anyone run away with the idea that anything will do; for such a service is another illustration of the old adage that "What is worth doing at all is worth doing well." And experience has proved to us that in this case it is well worth doing. It may be of interest to know that this year our program for the six Friday evenings, prior to Good Friday, was three addresses on "Pilgrim's Progress," one on "The Good Shepherd," one on "The Great Physician," and one on "The Seven Words from the Cross."

L. N. C.

LONGFELLOW'S POEM

OLD ST. DAVID'S AT RADNOR.

What an image of peace and rest
  Is this little church among its graves!
All is so quiet; the troubled breast,
The wounded spirit, the heart oppressed
  Here may find the repose it craves.

See, how the ivy climbs and expands
  Over this humble hermitage,
And seems to caress with its little hands
The rough, gray stones, as a child that stands
  Caressing the wrinkled cheeks of age!

You cross the threshold; and dim and small
  Is the space that serves for the Shepherd's fold;
The narrow aisle, the bare, white wall,
The pews, and the pulpit quaint and tall,
  Whisper and say, "Alas! we are old."

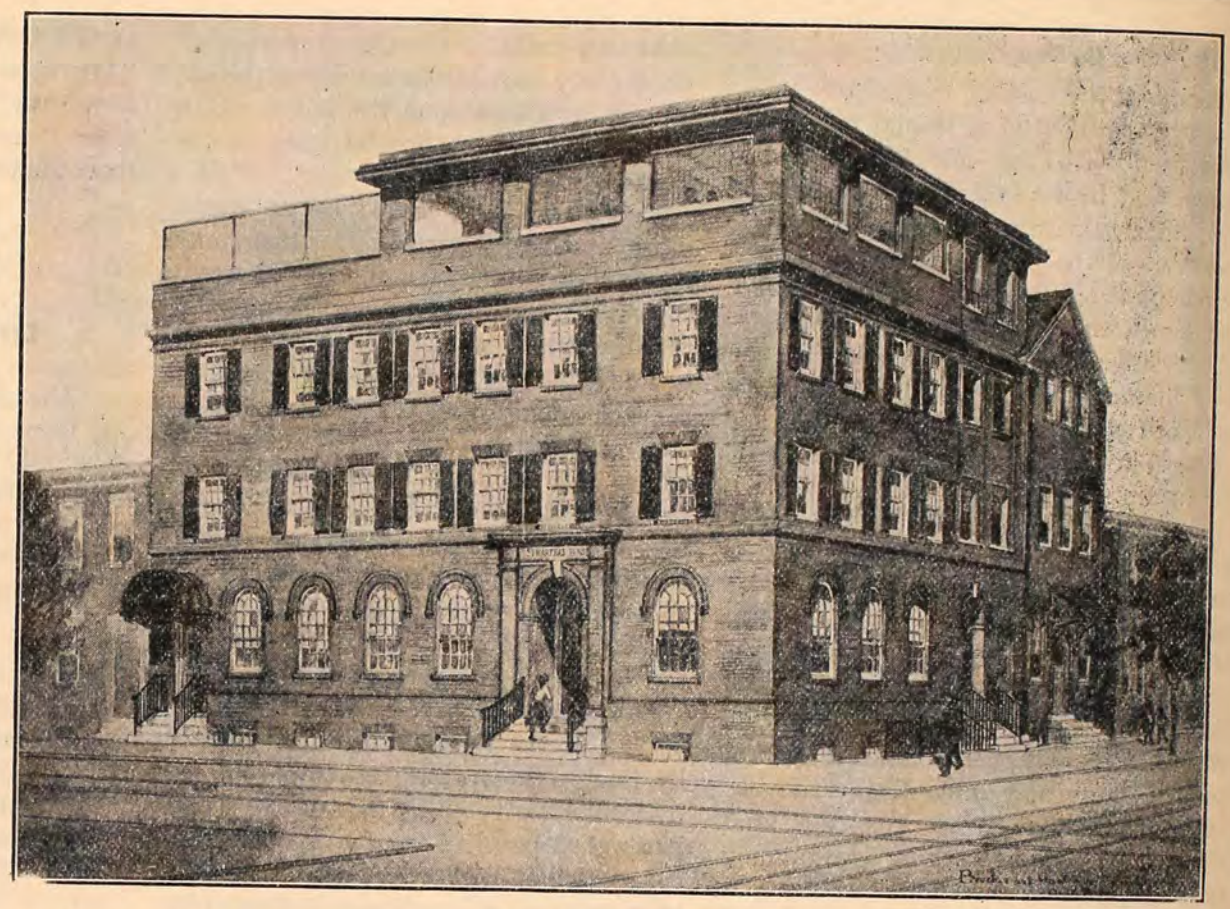
Herbert's Chapel at Bemerton
  Hardly more spacious is than this;
But Poet and Pastor, blent in one,
Clothed with a splendor, as of the sun,
  That lowly and holy edifice.

It is not the wall of stone without
  That makes the building small or great,
But the soul's light shining round about,
And the faith that overcometh doubt,
  And the love that stronger is than hate.

Were I a pilgrim in search of peace,
  Were I a pastor of Holy Church,
More than a bishop's diocese
Should I prize this place of rest and release
  From farther longing and farther search.

Here would I stay, and let the world
  With its distant thunder roar and roll;
Storms do not rend the sail that is furled;
Nor like a dead leaf, tossed and whirled
  In an eddy of wind, is the anchored soul.

ST. MARTHA'S HOUSE



Some fourteen years ago, Bishop Whitaker and Deaconess Sanford, then Deaconess in charge of the Church Training and Deaconess House, 708 Spruce Street, were worried because the graduates from this House, in which they were both so much interested, had to be sent to their fields of work without adequate practical experience.

During the early part of the year 1901, Deaconess Sanford, acting on behalf of Bishop Whitaker and under his direction, looked thoroughly over the city for a site for a Church Settlement House, which was also to be a graduate school for the Church Training and Deaconess House. This investigation (it would be called a "survey" in these days) led Deaconess Sanford to suggest the southern end of the city, east of Broad Street, as the most ertile field for such work.

A vacant store and residence, and the adjoining residence, at the northeast corner of Eighth and Snyder Avenue, were selected as a satisfactory place to begin the desired work in a modest way. The neighborhood was chosen because it was not a "slum" in the generally accepted meaning of that word, but there was no public interest outside the saloon, nor was there any place of entertainment near.

The two buildings were altered and an endowment of perhaps $40,000 was secured. Deaconess Jean W. Colesberry was appointed in charge of the work, and on All Saints' Day, 1901, the house was opened.

The results have shown the wisdom of Deaconess Sanford's selection, for the work appealed to the neighbors, and was successful from the start. Not long after the opening of the House, an Auxiliary was formed by the ladies who had become active in aiding Deaconess Colesberry in her work. The Auxiliary secured funds for lines of work which the income from the endowment did not supply. Girls' clubs, boys' clubs, sewing classes, cooking classes, and all kinds of work for children. Mothers' meetings, were formed and grew famously. In addition to these agencies generally found in settlement houses, the Deaconess in charge and her helpers, graduate and undergraduate and voluntary, did not forget that they were Church members and that the command found in St. Matthew 28 : 19, applies to settlement workers as well as to missionaries in Africa and China. They brought, as well as they were able, the unbaptized to baptism, and in a large measure instructed confirmation classes in neighboring parishes.

In less than three years, it was found that the buildings could not accommodate the children, girls and women clamoring to receive the benefits of the House. In order to overcome this difficulty, in the autumn of 1904, the Auxiliary organized a Diocesan Fair. Parishes from all over the city showed their interest in this Church institution by taking an active part in this Fair. One of the important results was that a fund of almost $7,000 was secured. Additional funds secured largely through the Auxiliary enabled the Incorporators of the House to buy the adjoining property on Eighth Street, and to build on the rear of these three lots a suitable three-story building, fronting on Snyder Avenue. Steam heat was at this time introduced into the three Eighth Street houses, as well as in the new building, the plant being located in the basement of the new building. On the first floor is the assembly room, then the largest secular assembly hall in South Philadelphia (moving picture theatres were still unknown). The second floor, a bright, sunny room with windows on three sides, has been the home of the very successful kindergarten ever since the erection of the building. The third floor is occupied by the gymnasium that is in very constant use by the boys and by some of the girls of the neighborhood.

Some years later a bequest of $5,000 was received from Miss Cleeman, and a fourth house on Eighth Street was purchased. The lower floor was equipped for a dispensary in her memory.

The plant now consisted of four old houses on Eighth Street and the new building on Snyder Avenue, just east of them. The Eighth Street houses were built to be used as residences and were not too strong for even that light use. The constant heavy wear which they received after they became a Settlement House caused Deaconess Colesberry much worry, and considerable expense to properly maintain. The Board of Incorporators was therefore highly gratified during the spring of 1914, to be advised that, through a discretionary bequest of Mrs. Sallie S. Houston, St. Martha's House would be given a properly planned building.

In 1901 the built-up portion of Philadelphia extended very little below Synder Avenue. There are now five or six well-

paved, well-lighted and well-built-up streets to the south. Before deciding where the new building should be built, the Board carefully considered the advisability of relocating St. Martha's House. After looking over South Philadelphia, from the Delaware to the Schuylkill, and several squares north and south of Snyder Avenue, the Board, consulting with Deaconess Colesberry, decided that it would be wise to remain at the old location. Plans were then prepared by the architects, Messrs. Brockie & Hastings, and contracts were entered into to erect a three-story building on the site of the four old houses on Eighth Street. The building erected after the Fair of 1904 adjoins this property on the east, fronting, as has been stated, on Snyder Avenue. The new building is arranged as follows: The basement, beside laundry and coal bins, will contain two game rooms and a domestic science kitchen. On the first floor, on the Snyder Avenue corner, the library will be housed in a large, attractive room, having an open fire place; Deaconess Colesberry's reception room, and two meeting rooms; on the north end of the Eighth Street front will be the dispensary waiting room and doctor's office, having their own street entrance; on the east side will be the kitchen. The second floor will contain the dining room and pantry, five bedrooms, two bathrooms, sitting room and store room. The third floor will contain a chapel, seven bedrooms and two bathrooms. The old roof garden, which was located over the two original buildings, about 28 feet square, is to be replaced by a roof garden 64 feet by 29 feet, one-half of which will be covered with a substantial roof.

The building is of fire-proof construction, and contains a fire tower absolutely independent of the other stairways, and the structure conforms in every respect with the most modern ideas of the Building Inspection Bureau in City Hall.

For four years past, the Free Library of the City of Philadelphia has been using St. Martha's House as one of its stations. This use of the House has been very popular in the neighborhood (and in the new building, even more space than heretofore has been given for the library). During the past year, for six months of which the library has been inadequately housed in temporary quarters, there have been about 25,000 books in circulation.

The new building will relieve the House Mother of much worry concerning repairs and fear of overcrowding. It is likely also to in some measure increase the ability to serve. It may therefore increase the expense of maintaining the institution on its high plane of efficiency. The Auxiliary, recognizing the possibility of diminution of their income and the consequent serious curtailing of the work of St. Martha's House, secured the hearty co-operation of Bishop Rhinelander for another Diocesan Fair, the proceeds of which were to insure the institution in its ability to continue its splendid work. This second Fair was held early in December, 1914, and again demonstrated the diocesan interest in this unique diocesan work. The net proceeds of this Fair amount to more than $8,600. Thus the diocese as a whole has responded "to the earnest wishes of the Bishop for a united effort on behalf of St. Martha's House."

Eighth and Snyder Avenue is in All Saints' Parish, and no account of St. Martha's House would be complete without acknowledgment of the very great help given Deaconess Colesberry and her associates, by the Rev. John Edwin Hill, the rector of All Saints, and of his earnest and efficient wife. During the rebuilding of the House, the residents are living at the southeast corner Eighth and Snyder Avenue. This store and residence is much too small for the work that is attempted in it, but the greater part of the work of the House is being carried on, through the kindness of the Rev. Mr. Hill and his vestry, in the Parish House of All Saints' Church, Eleventh and Snyder Avenue. There the members of the various societies and clubs, irrespective of their religious affiliations, have followed St. Martha's House.

It is impossible to separate the story of St. Martha's House from the story of Miss Colesberry during the past thirteen years. The Board, the Auxiliary, the graduate workers from the Deaconess House, and the volunteer workers, have done much, but all has been ordered and directed by Deaconess Colesberry. To her the credit is due for the remarkable success achieved in this work.

The officers of St. Martha's House are: President, Bishop Rhinelander; Secretary, T. Duncan Whelen; Treasurer, S. F. Houston. The Board, in addition to the officers, is composed of Deaconess Carter, Mrs. S. F. Houston, William Ellis Scull and A. J. Drexel Biddle. The officers of the Auxiliary are: President, Miss A. W. Fisher; Vice-President, Mrs. James deW. Cookman; Secretary, Mrs. R. Meade Bache; Treasurer, Mrs. Howard Wurts Page.

The summary of the work done was contained on three large signs, conspicuously displayed at the recent Fair. These signs are as follows:

ST. MARTHA'S HOUSE

Has Never Closed Winter or Summer for 13 Years.
2,000 Persons enter the House Weekly.
Kindergarten—SIXTY Boys and Girls Daily.
Four ex-kindergarten Clubs—Boys and Girls.
Girls Home-Makers Class.
Singing Class, Piano Lessons } Boys and Girls.
Seven Gymnastic Clubs—Boys of all ages.
Boy Scout Troop No. 9.
Six Girls Cooking Classes.
Girls Guild—125 Members.
Domestic Circle of Women—150 Members—With Waiting List.
Kindergarten Mothers Meeting—Jewish and Christian.
Junior Auxiliary—225 Members—With Waiting List.
Story Hour—300 Attend.
Saving Fund—$10,000 in small sums saved in one year.
We house a Branch of PHILADELPHIA FREE LIBRARY.
30,000 Books Circulated Last Year.
Dispensary.
Visiting Nurse.
Summer School.
42 Picinics.
4 Roof Garden Parties each week.
Summer Home.

ST. MARTHA'S HOUSE BENEFICIARIES WORK FOR OTHERS

December, 1913 to December, 1914

The Children raised for Missionary purposes $175.00.
Sent to Virginia—300 Garments.
Special Clubs gave Christmas treats to those otherwise without them.
All Clubs helped support the HOUSE with regular weekly contributions.
Girls dressed dolls for Kindergarten, and sent Christmas box to Maine.
Women gave to Missions, $50.00.
Women gave to Kindergarten, $50.00.
Women gave to Travelers' Aid, $3.00.
Women gave to Children's Hospital, 750 Articles.

ST. MARTHA'S HOUSE COSTS

7 Salaried Workers.
Household expenses for Residents in House.
Wages for 2 Servants and Janitor.
Coal, Gas and Repairs.
Running Expenses of the work, including Poor Fund—Christmas Fund—Outings for Hundreds of Persons—Library Expenses—Dispensary—Supplies for all the Classes, etc., etc.
The Endowment pays Salaries and Maintenance

ALL CONTRIBUTIONS go to THE WORK

SOME RECENT BOOKS ON ETHICS

By the Rev. Prof. G. C. Foley, D.D.

No part of Practical Theology is so obviously practical as Ethics. It is equally interesting to the clergy and to thoughtful laymen. There is today an imminent need of a revival of ethical feeling. There is an insistent demand for ethical sermons, that our statements of doctrine shall be connected with life by being rendered into terms of duty. There is a feeling that there has been a disproportion of emphasis; that institution, sacrament, creed and worship are ministrant to life, and so subordinate to it; that the final *test* of our religion is not ecclesiastical or dogmatic or mystical, but pre-eminently ethical. Consequently, no department of our reading is so immediate in its suggestion and application as this. The present paper therefore will not follow the line of others in this series, and treat of the literature of any particular discussion. It is intended rather to commend some of the more recent books, with a brief indication of their value.

The student will of course resort to the special articles in *The Encyclopaedia of Religion and Ethics*, which has now reached its seventh volume. An occasional book on the general subject, however, ought to appeal to the average reader as well as to the specialist. One of exceptional worth is Professor Myers' *History as Past Ethics* ($1.50). Its thesis is that "moral progress constitutes the very essence of the historic movement." In order to make ethics truly scientific, the historic method must be employed, instead of the speculative as of old: though we feel that the metaphysical inquiry is by no means sterile. The moral ideals of various races and religions are carefully summarised, and characteristic data of the moral phenomena in each period are reviewed. As a purely scientific study, especially in its recognition of Christ as an ethical teacher, it is a definite advance on Sidgwick's *History of Ethics*.

Durant Drake's *Problems of Conduct* ($1.75) is, as the title indicates, less theoretical and academic than an effort to get light for the guidance of life. About a third of the book is devoted to the evolution and theory of morality; but the aim throughout is to arrive at some concrete moral judgments on contemporary problems. It is in a high degree practical and timely. A useful list of readings is appended to each of the thirty chapters.

In Biblical Ethics, we have H. G. Mitchell's *The Ethics of the Old Testament* ($2). Bruce's book with the same title is already familiar; but its great defect is its failure to show the progress of moral ideas through its disregard of historical criticism. Professor Mitchell, on the other hand,endeavors to outline the actual moral evolution of Israel, tracing the development of typical ideas in their chronological order, thus associating them with their exponents. Dr. Archibald Duff treats the subject similarly in *The Theology and Ethics of the Hebrews* ($1.25). It is especially valuable on the teaching of the prophets, particularly those whom he calls "the prophets of goodness," Amos, Hosea, Isaiah and Micah. Professors Jenks and Kent have collaborated in *The Making of a Nation* (75 cents). A teacher of ethics and a Biblical expert combine to show "the practical bearing of the teaching of the Old Testament on the moral problems which confront our nation to-day." Such books are needful to the understanding of the record of the spiritual training of a people.

Dr. Alexander's *The Ethics of St. Paul* ($2) is a careful study of a part of the New Testament contribution to the subject. It is valuable in itself, as well as a preparation for the same author's *Christianity and Ethics* (75 cents). As one of the series of *Studies in Theology*, its treatment is necessarily limited, but is nevertheless surprisingly comprehensive. While not so readable as Smyth, it is perhaps the most useful handbook to the ordinary student. It presents "the Christian conception of the moral life;" and answers the question whether there be such a thing as Christian Ethics by emphasizing the *fact* of Jesus, and His vital sayings on the motive and content and order of the virtues. Those who desire a more complete discussion may be directed to G. B. Smith's *Christian Ethics* ($2), which has the imprint of the University of Chicago.

The most modern note of our interpretation of the moral life is social. Naturally, the largest number of books issuing from the press bear upon this aspect of duty, and chiefly upon the evils of our social order. A solution is found in the Christian concept of the kingdom of God by Professor Charles S. Gardner in *The Ethics of Jesus and Social Progress* ($1.25). It by no means deals in glittering generalities, but vigorously inquires, What sort of society would the ethical principles of Jesus result in if actually reduced to practice? Then, in "the application of principles," it handles the inevitable problems with reference to whether the goal of social evolution as worked out by the students of social science in any way corresponds to the ethics of Jesus. In *Christian Ethics and Social Progress* ($2), J. Wilson Harper occupies the same point of view of the necessity and feasibility of Christ's ideas in the actual conduct of moral life. To the same intent writes Dr. Peabody in *Christian Life in the Modern World* ($1.25), which deals in his inimitable way with the relation of the church to present issues. It dissects the hopeless conclusions of the superficial observer that the Christian ideals of life are impracticable, that the family is disintegrating, that business is wholly demoralized and politics essentially unchristian, and that the Church is a failure. The perils which beset every department of life can be met, but only by the method and mind of Christ.

In contrast to these quiet treatises, there is a group of books which are much more critical and clamorous. Rauschenbusch's *Christianity and the Social Crisis* was a challenge, with almost the fervid tone of a prophet, but which appeared to some minds to amount even to a denunciation. He has contributed the constructive side of his task in *Christianising the Social Order* ($1.50). It is marked by the same passion for justice, and by a searching criticism of the great collective sins of our age. It may seem quite as radical as the other; yet we think he may rightly claim both as books "without hate," such as could only be written by a follower of Jesus Christ. Of equal moral earnestness, although somewhat more conservative, is W. M. Clow's *Christ in the Social Order* ($1.25). It offers a sympathetic diagnosis of the social unrest, and an analysis of the remedies suggested by the new methods of reform. Withal it is a sincere effort to find the imperative of the ethics of Christ in meeting the situation. The title of Adolph Berle's *Christ and the Social Rage* ($1.50) sounds a little alarming, but the book is really directed against the impatient idealist. It approaches the subject from the angle of neither the theologian nor the social doctrinaire; but it is simply Christian in claiming that all true advance must have

(*Continued on Page 307*)

REV. JOHN A. GOODFELLOW'S FORTY-THIRD ANNIVERSARY

Sunday, March 7th, was observed as the forty-third anniversary of Rev. John A. Goodfellow as rector of the Church of the Good Shepherd, Kensington, Philadelphia. At 10.30 o'clock Bishop Tyler, of North Dakota, in beautiful language, congratulated the rector upon his long, happy and fruitful rectorship, and the congregation for the hearty support they have always given him, and the high esteem in which they have always held him. At evensong the rector preached his anniversary sermon. He began his work in Kensington in a hall with twenty-three members and $300. Today the parish owns a beautiful stone church and parish house, and a brick rectory, all valued at about $90,000, and free from debt. Mr. Goodfellow has baptized 2,310 adults and children, presented for confirmation 1,158, solemnized 809 marriages, and officiated at over 1,700 burials. For thirty years he has been the general secretary of the Free and Open Church Association, and was Dean of the North Philadelphia Convocation for four years.

THE GIRLS' FRIENDLY SOCIETY

People frequently ask what the Girls' Friendly Society as a society stands for in the world, and Miss Frances W. Sibley, General President, G. F. S. A., recently gave the following very comprehensive answer:

"To take the most obvious things. In 18 States it stands for Holiday Houses, and we know what that means. In six cities it stands for lodges—self-supporting homes for self-respecting girls. In Chicago it stands for an endowed room in a hospital. In four cities it stands for Rest Rooms in down-town districts. To 145 girls commended from Europe last year it meant a friendly atmosphere and a welcome in a strange country. To the Red Cross Society it meant a gift of $1,300 (now $1,900) in money and numberless contributions of bandages, garments, etc. To the missionary work of our Church it meant gifts amounting to $13,944.33 and 23 of our number in the mission field. In various localities it meant gifts for parochial objects of $19,190.05, and for social service of $7,804.63. To the wild people in the mountains of the Philippines it meant a home school where 20 of their little daughters were being taught Christian and American ideals. To a little former slave child in Manila, our own Ramona, it meant a happy home and an education; to the people in the North Carolina mountains a trained nurse; to the girls in Vernal, Utah, a social center in a Mormon atmosphere,and so I could go on indefinitely. These are like the fruits of the tree—the unseen channel through which the life-giving sap flows, being the 747 Branches of our Society in 67 Dioceses, who make our work possible, and the 286 bands of Candidates—who are our guarantee for the future. Our numbers as now reported are 46,630. Think of what we could do if each of these individuals did her very best!

"We must indeed never forget that the root of this great tree springs from our motto: "Bear ye one another's burdens," which is the only way in which we may hope to fulfil the law of Christ, the observance of which would be the only means of bringing peace and happiness to the great suffering world."

The Quiet Day for Associates was held in the chapel of the parish house of the Church of St. Jude and the Nativity, on Tuesday, March 16th; the Conductor, Rev. McVeigh Harrison, O.H.C., taking for his instruction "Vocational Training of the Individual in the Christian Life."

The Spring Council Meeting will be held in the Parish House of the Church of the Holy Trinity, on Wednesday, April 21st, at 3 P. M. There will be a conference for associates in the evening, at 7.30 o'clock.

The annual service for members of this Diocese will be held Wednesday, April 28th, at 7.45 P. M., in the Church of the Holy Trinity; the Rev. George L. Richardsom, of St. Mary's, West Philadelphia, will be the preacher.

The annual service for the candidate Classes will be held May 8th, at 3 P. M., in St. Barnabas' Church, West Philadelphia. The address will be made by the Rev. Charles S. Lewis, of St. Mary's, Burlington, N. J.

BROTHERHOOD NOTES

The Annual Dinner to the Junior Directors of the Brotherhood of St. Andrew was held in St. Stephen's Parish House, on Tuesday evening, March 16th. There were about forty present and the meeting was, in every respect, a splendid success. The subject discussed by a number of leaders was "The Boy."

St. Simeon's Junior Chapter invited the Junior members of the Diocese to the celebration of the Holy Communion at their Church on Sunday morning, February 21st, at 8 o'clock. Bishop Rhinelander was the celebrant. There was a splendid attendance and at the conclusion of the service, the visitors were guests of St. Simeon's Junior Brotherhood at breakfast.

Remembering the splendid meeting at St. Matthew's Church last year, the Executive Committee asked Judge Buffington to again make an address for them. This he did on the evening of March 11th at the Church House. The Assembly Room was well filled and the audience included a large number of prominent lawyers of the city.

MRS. WILLIAM WEST FRAZIER

In loving memory of their late president, Mrs. William West Frazier, who was called away suddenly on February 24th. The Managers of the Philadelphia Association of Day Nurseries, feeling keenly their own personal loss, wish to record their recognition of the invaluable services rendered by Mrs. Frazier to the cause of day nurseries. Starting the Harrison Day Nursery in a building erected and equipped for its own purposes, Mrs. Frazier, wise in planning and prompt and efficient in carrying out her plans, continued (in connection with the Day Nursery Association) to devote her extraordinary energies to the establishment of new nurseries, and the betterment of those already existing. The number of nurseries in the city at the present time, the broadened scope of their work, the interest and efficiency of their boards, all bear witness to the inspiring influence exerted by Mrs. Frazier in the last twenty-five years.

It is the wish of the Managers that this tribute should be spread upon the minutes of the Association, and that a copy should be sent to the family of Mrs. Frazier.

MRS. A. BERN HIRSH,
MRS. ARTHUR W. SEWALL,
MRS. DANIEL S. MERRITT,
Committee.

Philadelphia,
February 26, 1915.

THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Monthly except July, August and September

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1. **To promote Unity of Diocesan Life**

(*a*) By disseminating news of the Diocese, its institutions, parishes and missions.
(*b*) By printing letters and pastorals by the Bishops from time to time.

2. **To promote the Missionary and Benevolent Work of the Diocese**

(*a*) By publishing reports and appeals.
(*b*) By recording current news and events.

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Address all communications for the Editors to

THE REV. GEORGE G. BARTLETT
The Rectory, Jenkintown, Pennsylvania

Address all business communications to

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1016 Arch Street, Philadelphia

Episcopal Appointments for April and May

Thursday, April 1—Thursday before Easter
Evg. PHILADELPHIA—*Christ Church, Germantown*, The Bishop

Saturday, April 3—Easter Even.
P. M. PHILADELPHIA—*St. Mark's Church*, The Bishop Suffragan

Sunday, April 4—Easter Day
Evg. PHILADELPHIA—*Holy Trinity Memorial Chapel.* The Bishop
A. M. PHILADELPHIA—*Christ Church*....The Bishop Suffragan

Monday, April 5—Monday in Easter-week
Evg. PHILADELPHIA—*St. Matthew's Church, Francisville*, The Bishop

Sunday, April 11.—First Sunday after Easter
A. M. PHILADELPHIA—*St. Andrew's Church, West*, The Bishop Suffragan
Evg. BRISTOL—*St. Paul's Church*.....The Bishop Suffragan

Wednesday, April 14
Evg. PHILADELPHIA—*St. Michael and All Angels' Church*, The Bishop

Sunday, April 18—Second Sunday after Easter
A. M. BALA—*St. Asaph's Church*.....The Bishop
P. M. ARDMORE—*St. Mary's Church*.....The Bishop
Evg. ROSEMONT—*Church of the Good Shepherd*....The Bishop
A. M. PHILADELPHIA—*St. Philip's Church*, The Bishop Suffragan
Evg. PHILADELPHIA—*Church of the Mediator*, The Bishop Suffragan
Evg. PHILADELPHIA—*Italian Mission, St. James' Church, Hestonville*.....The Bishop Suffragan

Wednesday, April 21
Evg. PHILADELPHIA—*Church of the Transfiguration*, The Bishop
Evg. PHILADELPHIA—*Italian Mission, St. George's Church, Richmond*.....The Bishop Suffragan

Friday, April 23
Evg. PHILADELPHIA—*Episcopal Hospital*.....The Bishop
Evg. PHILADELPHIA—*St. George's Church, West*, The Bishop Suffragan

Sunday, April 25—Third Sunday after Easter
PHILADELPHIA—*St. Mark's Church, Frankford*, (Visitation) The Bishop
P. M. PHILADELPHIA—*Church of Holy Innocents, Tacony* The Bishop
A. M. CYNWYD—*St. John's Church*.....The Bishop Suffragan
Evg. DARBY—*All Saints' Mission*.....The Bishop Suffragan

Wednesday, April 28
Evg. PHILADELPHIA—*St. Martin's, Oak Lane*....The Bishop

Sunday, May 9—Fifth Sunday after Easter
PHILADELPHIA—*St. James' Church, Hestonville*, (Visitation), The Bishop
A. M. PERKIOMEN—*St. James' Church*, The Bishop Suffragan
P. M. PHILADELPHIA—*St. Titus' Church, Elmwood*, The Bishop Suffragan

Thursday, May 13—Ascension Day

Evg. PHILADELPHIA—*St. Alban's Church, Olney*..The Bishop

Sunday, May 16—Sunday after Ascension

A. M. CLIFTON HEIGHTS—*St. Stephen's Church*...The Bishop
Evg. MORTON—*Church of the Atonement*.....The Bishop
A. M. SWARTHMORE—*Trinity Church*...The Bishop Suffragan
Evg. COLLINGDALE—*Trinity Church* ..The Bishop Suffragan

Sunday, May 23—Whitsunday

A. M. PHILADELPHIA—*Church of the Covenant*.....The Bishop
Evg. CHESTER—*St. Luke's Church*.....The Bishop
A. M. PROSPECT PARK—*St. James' Church* The Bishop Suffragan
P. M. MEDIA—*Christ Church*.....The Bishop Suffragan
Evg. MOORES—*St. James' Church*.....The Bishop Suffragan

Saturday, May 29

ORDINATION—*Church of the Advocate*.....The Bishop

Sunday, May 30—Trinity Sunday

A. M. PHILADELPHIA—*Church of the Saviour*.....The Bishop
P. M. ROCKDALE—*Calvary Church*.....The Bishop
Evg. PHILADELPHIA—*St. Monica's Church*.....The Bishop
A. M. PAOLI—*Good Samaritan Church*..The Bishop Suffragan

The Diocesan Bulletin

The Editors fear that the notices printed below will be found incomplete. This, if it proves the case, will but show that editorial diligence, unaided, must needs fail to discover every important meeting scheduled. The Editors ask that each organization and institution of the Diocese assume the responsibility of sending them notices in advance of the meetings appointed for the ensuing month. Such notices should be sent to the Rev. G. G. Bartlett, Jenkintown, Penna., and should reach him not later than the 20th of the month.

April 6. Tuesday

Meeting of the **Standing Committee.**

April 8. Thursday

Brotherhood of St. Andrew. Round Table Conference for West Philadelphia Section, at home of Mr. Ernest H. Chase, 221 St. Mark's Square, West Philadelphia.

April 10. Saturday

The regular meeting of the **Junior Auxiliary Leaders** at the Church House at 10.30 A. M. Subject: "Summer Conferences."

April 12. Monday

Meeting of the **Executive Committee of the Divinity School,** Church House, at 4.30 P. M.

Domestic Committee meeting. Speaker: The Rev. Edward M. Frear, of State College.

April 13. Tuesday

Closing Session of the Mission Study Classes. Church House, 2.30 P. M. Leader: Mrs. H. A. Pilsbry. Address by Dr. W. H. Jefferys.

Stated meeting of the **Altar Guild of the City Mission.** Church House, 3 P. M.

Stated meeting of the **Convocation of North Philadelphia** at the Church House at 4 P. M. Business only.

Convocation of West Philadelphia.

April 14. Wednesday

Spring Service of the Germantown and Chestnut Hill Branches of **The Woman's Auxiliary.** Calvary Church, Germantown, 10.30 A. M. Address by the Rev. Hugh L. Burleson, D.D.

April 15. Thursday

Meeting of Board of Managers of the **Bishop White Prayer Book Society,** Church House, at 4.30 P. M.

April 16. Friday

Brotherhood of St. Andrew. Round Table Conference for Northeast Section, at home of Mr. Charles G. Barnes, 2705 East Venango Street.

Missionary Mass Meeting in the Academy of Music.

April 19. Monday

Regular meeting of the **Foreign Branch of the Woman's Auxiliary.** Speaker: Deaconess Ridgley, of Ichang, District of Hankow, China.

April 20. Tuesday

Brotherhood of St. Andrew. Round Table Conference for South Philadelphia Section, at home of Mr. Alfred Dukes, 1528 Christian Street.

Convocation of Germantown.

April 21. Wednesday

Spring Council Meeting of the Girls' Friendly Society. Church of the Holy Trinity. 3 P. M.

Brotherhood of St. Andrew. Round Table Conference for North Philadelphia Section, at home of Mr. George H. Streaker, 1913 North Broad Street.

April 22. Thursday

Brotherhood of St. Andrew. Round Table Conference for Germantown Section, at home of Mr. Hollinshead N. Taylor, 7709 St. Martin's Lane, Germantown.

April 23. Friday

Convocation of North Philadelphia.

April 24. Saturday

Presentation of the Lenten and Easter **Missionary Offerings of the Sunday-schools.** St. Matthew's Church, Eighteenth Street and Girard Avenue, at 3 P. M.

April 26. Monday

Reading Circles for Clergy. Church House, 2.30 P. M. Subject: The Resurrection Body. Opener: The Rev. Croswell McBee.

Regular stated meeting of the **Board of Missions** of the Diocese of Pennsylvania at the Church House at 4 P. M.

Church Club. Dinner at 6.30 P. M. Club Night. Discussion at 8.15 on "Proposed Revision of the Prayer Book," to be opened by the Rev. James B. Halsey.

Meeting of the **Clerical Brotherhood,** 11 A.M. Luncheon for the Clergy at 1 P. M. Speaker: Dr. John R. Mott.

Convocation of South Philadelphia.

April 27. Tuesday

Convocation of Chester.

April 28. Wednesday

Annual Service of the Girls' Friendly Society. Church of the Holy Trinity, 7.45 P. M. Sermon by the Rev. George L. Richardson.

April 29. Thursday

Eleventh Annual Service with the Presentation of the **United Offering** of the Woman's Auxiliary, at the Church of the Incarnation, Broad and Jefferson Streets, at 10 A. M. The Bishop, the celebrant. The Rector, the preacher.

IN MEMORIAM

Malcolm M. Coppuck

By the sudden death of Mr. Coppuck on the morning of February 26, St. Stephen's lost one of its most faithful attendants. About six years ago he came to our church, taking, with great liberality, a pew in the middle aisle, though there were only two in his household. If he was in town, and in reasonably good health he could be counted on to occupy that pew at both Sunday services. In spite of his great age it took more than a rainstorm, or frozen pavements to keep him away. He loved the courts of the Lord's house. He was the oldest employee of the city at the time of his death, and had reached his eighty-second year, but there was always a certain buoyancy about him to the end. At heart he was an artist. He showed predominance of this bias in a certain detachment from the sordid side of existence, as well as in his devotion to the arts that embellish life. Though he was a painstaking official, a perfect mine of information about his bureau, his energy and interests could not be exhausted or bound down to his departmental tasks. In his earlier days he sang a fine bass, and belonged to an excellent choir. At one time he used to give public readings. His taste in art carried him beyond the sterile realm of criticism into the fruitful region of practise. His home was adorned by the tasteful productions of his brush and pencil. Of these accomplishments he made no display, for he was a man of great modesty, and also of a certain lightness of touch that made anything like pomposity or parade impossible. The sweetness of his nature was shown in his criticisms which always took the form of appreciations. His commendations were, however, full of discrimination and insight, as for example he never failed to emphasize in his analysis of any reading the supreme importance of correct emphasis. It is pleasant to recall that St. Stephen's with its fine choir, its exquisite memorials and dignified service was a congenial home to him. His love for the Episcopal Church was strong and intelligent. Her ways were to him ways of pleasantness. He had no desire to see her conformed to an Italian pattern. Neither did he like the army of the Lord to move without any regular order. He wanted the Christian host to march along, keeping step, the band playing and the banners waving. He had the gift of making friends, and soon became a dear and valued friend of his rector. The reality and depth of his piety was shown in his fortitude in trial and in the consistency of his life. In the supreme crisis of our national existence, he came to the assistance of his country and fought to preserve the integrity of the Nation. True patriot, loyal church member, congenial and affectionate friend, greatly will he be missed.

It is an additional bereavement that his cousin, Miss Coppuck, will return to Mount Holly, N. J., now that his home is broken up, and we shall lose from our midst one who had made for herself a place in the affection and activities of the congregation. May she often revisit us.

CARL E. GRAMMER.

MRS. ISRAEL W. MORRIS

In sure and certain hope "of the life of the world to come," in the evening of March 4th, the spirit of Annie Buckley Morris returned unto God who gave it. From the age of three years, as pupil in the Infant Sunday-school, until her latest day, she gave seventy-six years of constant, loyal devotion to St. Andrew's Church. As a member of the General Missionary Society, as Delegate to the Indians' Hope, Woman's Auxiliary, as treasurer of the United Offering, and in everything connected with the church, her interest and generosity were known to all. Her loss is irreparable. Most unselfish, gentle and quiet yet firm for the right; her judgment and counsel were as loving as wise. There was a freshness and sympathy about her, she always seemed young. One felt sure she was ever strengthened and refreshed by the Lord whom she served continually.

"Blessed are the pure in heart for they shall see God."

M. E. B. PEROT.

THE CHURCH PERIODICAL CLUB

What One Magazine Can Do

The first impulse on reading a good article in a magazine is to show it to some one else, for what interests one person is likely to have the same effect on the next. Here the C. P. C. comes in and supplies that "some one else." The publications sent out by the Society fall under three heads, viz., Recreation, Education, Inspiration. The subject matter of each magazine is considered, and is fitted in with the request and need of each recipient. How would the reader like to wait a whole year without a single copy of ANY magazine? Meanwhile Harper's, the Living Church and the World's Work (or other periodicals) accumulate in some one's library, their value decreasing every week. Often a librarian has offered a complete year of each and gives destinations, only to be met by the remark "Oh! it is so difficult to find boxes, to have them nailed, to see they are expressed, and so expensive." Then they are sent to a city institution where they are neither suitable nor needed. All this could be avoided. Buy, weigh magazine, stamp, direct and pigeonhole wrappers for the year. He is a very weak Christian, physically or morally, who can not thus mail his periodical regularly when read. In the Diocese of Pennsylvania 2,000 persons are doing this. Is the reader one? 3,700 magazines are going. How many does the reader send? Easter is a good time to put all good resolutions into practise. A mission hospital had come down to a single number of the *Saturday Evening Post*, when a patient about to be discharged asked permission to take that precious possession with him. Alas! only to be refused. It would leave the hospital without ANY reading matter. There are other hospitals as badly off. An illustrated paper fell into the hands of a mountain boy. He was so anxious to know what the pictures meant that he determined to find some one to teach him to read. Then followed school in a neighboring village, succeeded by a college course which finally led him to study law and today he is at the bar in an eastern city. There are other mountain boys waiting. Hospitals can be supplied, mountain boys can be educated, if the reader so wills.

SOME NOTABLE WINDOWS IN THE CHURCH OF THE SAVIOUR

The Clerestory Windows—Cassius M. Roberts Memorial

The clerestory windows, which were put in some two years ago, were too thin for the strong light which they have to face in the church. In addition the fierce light on the congregation made it impossible to sit during the service without the shelter of a fan or book. Messrs Hardman & Co., when they learned of the mistake of the New York agent, at once undertook to remove the windows and

place others more suitable and with more color effect.

These windows are now in the church, and in the light of the summer sun their beauty will be very apparent. When the sun strikes them now, the glory of the coloring is evident. To our friend, Mrs. W. Garrett we are greatly indebted for this beautiful gift.

The story told by the windows is as under:

Beginning at the east end on the south side and going around, we have:

1. **Aberdeen, Orkney, Moray and Ross.** —These three are to represent the three Scottish Consecrators of the first American bishop. After the RevolutionaryWar there was difficultyin obtaining consecration of a bishop for the revolted colonies, on account of the oath of allegiance. The relation of the Church of England to the State is the explanation of this reluctance. In Scotland the Episcopal Church had been disestablished because of its fidelity to the Stuart dynasty. Dr. Seabury of Connecticut had studied in Edinburgh University and he turned to the Scottish bishops who had at this time no love for the Hanoverian Kings of England and he was consecrated the first bishop of the American Church in St. Andrew's Church in the City of Aberdeen, Scotland.

2. The next two windows commemorate the fact that the first American Bishop was **Dr. Seabury,** Bishop of Connecticut and Rhode Island. The first of these two windows contains Bishop Seabury's private arms and the second, the anchor-crook, represents Rhode Island.

3. Then follow **Canterbury, York, Bath and Wells,** the three English consecrators of Bishops Provoost of New York and White of Pennsylvania. Alarmed at the consecration of Seabury in Aberdeen, the English bishops expressed their readiness to consecrate bishops for America, and Dr. Provoost and Dr. White, rector of Christ Church, Philadelphia, were sent over and consecrated bishops of the English line. So the two following windows contain the arms of New York and Pennsylvania.

4. The next window contains the **arms of the See of London.** The Bishop of London was the Bishop of the "Colonies" and one of the consecrators of the first Bishop of Virginia. The arms of Virginia, which follow next in order, incorporate the arms of London. Whether this is due to the fact of consecration or some relation of Virginia, the colony to the old London Company, I cannot say.

5. We next have the **arms of Maryland,** whose bishop was the first consecrated by the Scottish and English lines of bishops and so was the **first bishop** consecrated on American soil.

6. Next comes the window representing **South Carolina,** whose bishop was the first American bishop consecrated on American soil, by men who themselves had been consecrated on American soil.

Thus the windows in the clerestory tell.

R. J.

READING CIRCLES FOR CLERGY

The Reading Circles for the Clergy, in this diocese, will meet at the Church House, on Monday, April 26th, at 2.30 P. M. The subject for review and discussion will be "The Resurrection Body," and the Rev. Croswell McBee will be the opener.

J. De Wolf Perry.

A CORRESPONDENCE COURSE OF STUDY

For Parish Workers in Industrial Communities

The Joint Commission on Social Service has prepared a correspondence course of study for parish workers in industrial communities. The course consists of ten lessons, and has received the hearty commendation of such people as Dr. Edward T. Devine, Director of the New York Training School of Philanthropy; the Rev. Dr. John P. Peters, of St. Michael's Church, New York, and Dean Susan T. Knapp, of the New York Training School for Deaconesses.

From the circular describing the course we quote these explanatory paragraphs:

"The object of this course is to give the student (1) a general idea of what Social Service is; (2) a view of the problem of his or her community as a whole; (3) some knowledge of specific phases of the problem, and (4) of principles and methods of Social Service by the Church, in co-operation with secular agencies of social reform and with social agencies of other religious bodies. A few of the questions which may not be directly answered from any of the reading, or from local sources, are intended to test the student's power of social thought.

"The course is given under the supervision of the Executive Secretary of the Joint Commission on Social Service. It is endorsed by the General Board of Religious Education and is conducted through the Board's Correspondence School. The registration fee, which is $3.00, includes the required reference books.

"Applications should be directed to
Correspondence School,
281 Fourth Avenue, New York City."

OUR COLORED MISSIONS:

A NOTICE

Archdeacon Phillips who has charge of the Colored missions of the diocese will be glad to give information concerning this department of the Church's work to any congregation or gathering of Church people.

Frederick Hemsley, sixty years old, a member of the Union League and owner of the Brighton Hotel property at Atlantic City, died at 5 o'clock in the afternoon of March 15th, at his home, 2018 De Lancey Street. For a year he had been in poor health, but an attack of heart disease a few days previous was the direct cause of his death. While for many years he owned hotel properties, he never managed any of them.

Mr. Hemsley was one of the most active clubmen of Philadelphia and its vicinity. He spent most of his time in club and charitable work, having retired from the wholesale dye business many years ago. He was a member of the Racquet, Radnor, Merion Cricket, Philadelphia Country, Manheim and other clubs.

The grandfather of Mr. Hemsley was Bishop Henry Onderdonk, formerly Bishop of Pennsylvania, and an uncle was John Onderdonk, who was Bishop of New York. The decedent's father was the late Francis West Hemsley, widely known on the Eastern Shore of Maryland.

Mr. Hemsley was a member of Holy Trinity Church.

St. Stephen's Church, Bridesburg, received at Easter the following memorial gifts: a Lecturn Bible (in memory of Mr. Richard Taylor, the builder of the church), the gift of his granddaughter; an Altar Service Book, presented by the Chancel Guild; a set of Prayer Book and Hymnal for chancel use, in memory of Emma M. McGowan (long time teacher in the Sunday-school), the gift of one of her pupils; and a set of Prayer Book and Hymnal, presented by "two worshipers."

DEVOTIONAL DEPARTMENT

THE REV. HARRY RANSOME, EDITOR

THE MYSTERY OF PAIN

How can we account for the mystery of pain and suffering? It cannot be guessed; and to dismiss it as an illusion of the mind is impossible. But it is a grave question whether increased material comforts have not encouraged timidity of pain and suffering and deepened the tendency to look upon them as foes to human happiness. Much of our humanitarianism is based on this idea; and many gladly donate time and money to establish institutions which aim to reduce suffering in order to increase the sum of human happiness. By yielding to these kindly impulses, stirred without doubt, by a geniune spirit of altruism, the belief is fostered that every form of suffering is abhorrent. Were suffering really the ultimate evil, and were physical comfort and enjoyment really the ultimate good, such an attitude would be the perfection of charity. Much of our philanthropy is simply the "positivist" doctrine of August Comte in modern garb. This "religion of humanity" is frankly agnostic, although it raises the cross upon its brow in preaching that the self-sacrifice of the few is necessary to secure the greatest amount of enjoyment and comfort for the many, hence love to our neighbor is the fulfilling of the law. The average man freely accepts this religion; he does not concern himself about any theory of life or hereafter, but busies himself "going about and doing good." Let no one fault those who are helping to relieve human suffering in any form, but we venture to raise the question whether they have really grappled with the problem of pain and suffering or truly helped to raise the sum of real joy and real happiness in the world.

. . . . . .

One thing we cannot overlook. However undesirable pain may be in itself, it is a necessary condition of life. Pain is the inevitable condition of growth and expansion; no life but at the cost of suffering, seems to be the universal law of evolution. To survive is to struggle, and to struggle is to suffer. A world without trouble or suffering is a world without progress; even the fatal mistakes of one generation are the ascending steps by which the next may rise to greater perfection and safety. One man's boat strikes the rock in the harbor, afterwards a buoy is lifted up, and the fleets go forth in safety.

But does this adequately explain why the innocent suffer so much pain and sorrow? Why is it? From how many hearts has this cry gone forth? How often events come into our lives touching them vitally and then pass out again without unveiling their true import; their spiritual effect on ourselves and others we cannot always fathom, but we know and feel they bear some unseen relation to our spiritual selves. Pain and sorrow touch all of us, and the full reason why they have come into our lives is unknown, but the result is felt for good or evil. Perhaps a little light will glimmer through the darkness if we approach the mystery from a Christian standpoint.

The source of our spiritual life is Almighty God; for all activity flows from Him, through Christ, to us. This was made possible through the Mystery of the Incarnation when the Word became Flesh and gathered us into His Incarnate Life and His eternal Priesthood. The sacerdotal character of Christ is stamped upon each of us. As members of His Body we share in His priestly office, and as individuals we must each make our priestly offering, and the sum of the priestly offering of mankind is united to His offering on the Cross. Hence our offering partakes of the nature of sacrifice. Sacrifice becomes the supreme act of our life, and suffering, pain and sorrow are part of its reality.

. . . . . .

And the power of sacrifice is love. Truly, God must have loved man, for He reveals Himself as a sufferer; as One who bore, what we call, pain and loss. These were His portions. He emptied Himself, and at once his sorrow became visible to the naked eye. How can we explain the mystery of His suffering? how can we account for this exhibition of toil and self-abnegation? In no other way than to believe it was an exhibition of the power of love. Pain is latent in our highest state because we cannot escape from it in this life, but it lies hidden and almost unfelt under the form of devoted sacrifice. Our Lord sacrificed Himself willingly for others' good, and in this sacrifice, despite pain and sorrow, He found His joy. "Who for the joy set before Him, endured the cross, despising shame."

All sacrifice is the instrument of joy, for devotedness and self-giving are the conditions of that joy which spring from love. Only when the love in the sacrifice grows cold, does pain begin to be felt as pain, intolerable and bitter.

At times we seek deliverance from pain, sorrow and suffering. We seek deliverance by taking away; God gives deliverance by adding, that we may realize that the noblest form of life is found in sacrifice and often for ends unseen. One is stricken down and withdrawn from active service to live a life of pain; another is taken away and the family is deprived of a bread-winner, these or some other form of pain or sorrow come to us all and our faith is tried. But is it possible that Almighty God is teaching us that of all which could be spared from life, our sacrifice in which pain and sorrow are gathered up, can be spared the least? Is it possible that through suffering and sorrow, He is separating us from much which we hold dear, that He may draw us more closely to Himself? drawing us into the Atoning activity of Christ's Passion and Eternal priesthood? We suffer? Yes! for the way of the Cross is the suffering way; and yet for us, even as it was for our Lord, it is the way of lasting joy and happiness. The reason we are made or seem to be made for pain and sorrow is, because we are made for love; and the privilege of sacrifice is a sign and proof on how good a plan the world is formed. A human life in this world, free from everything that has in it the element of pain and sorrow, is a life not worth living—intolerable and wearisome, for the spring of real joy is taken from it.

What then shall we do with the pain and sorrow which come to us? Let us make it

the material of our priestly sacrifice, and share in the fellowship of Christ's sufferings. We cannot, always, see the end of this offering of ours; we cannot penetrate into the full mystery of the sacrifice,but we know that no true sacrifice was ever made to Almighty God in vain. Moreover, too, even in this world, we can out of our painful experience bring joy to others. Financial worry, family troubles, a cruel malady, moral loneliness, unrealized love was the record of one man's life. A weak man would have given away in despair, but Beethoven out of the depths of his sorrow and distress undertook to create joy, and he did so in his Ninth Symphony.

THE SOCIAL SERVICE COMMISSION PROTESTS

[The Social Service Commission of the Diocese has made public the following protest in the matter of Bill No. 294 (File of the House of Representatives), repealing the act of July 22, 1913 (P. L. 879), and Bill No. 295 (File of the House of Representatives) designed to create in the Department of Public Health and Charities four new bureaus to be known as the Bureau of Health and Charities, Hospitals, Sanitation and Housing. We gladly print it in full.—THE EDITOR.]

The *Social Service Commission of the Diocese of Pennsylvania* protests against the repeal of the act of July 22, 1913, approved by Governor Tener, because that measure represents the careful thought and experience of housing experts and was prepared by able lawyers in complete sympathy with the purpose of the bill.

The act of 1913 has never been given a trial owing to the fact that appropriations necessary to put it into effect have been withheld by the Councils of the City of Philadelphia.

The motive of repeal must be one of self-interest and protection by those interested in the maintenance of existing conditions.

Act No. 293 is designed to take the place of the act of 1913. The proposed measure is loosely drafted and is full of defects and of provisions which would enable those responsible for and interested in the maintenance of present conditions to escape their obligations.

Perhaps the most serious and vital defect in the proposed bill is to be found in section 13, lines 32 ff., regarding prosecutions under the act, wherein it is provided that "No person shall have the right to institute prosecutions for violations of this act or of any of the rules and regulations adopted by the several bureaus of the Department of Public Health and Charities *unless he shall have first obtained the consent and authority to do so from the Department of Public Health and Charities.*" This clause is designed to supersede section 56 of the act of 1913, which provides for the right of private prosecutions for violations "by stating, upon oath or affirmation, the facts alleged as a violation."

In cases of cruelty to animals the right of private prosecution is allowed by law. If this proposed bill were made law, then in the case of cruelty to human beings, through the violation of sound housing law, no redress is possible save through the agreement of one man.

In the second place, the reorganization of the Department of Public Health and Charities into four departments is not only contrary to the wishes and desires of that department, but is bound to result in the evils of decentralization and a lack of co-ordination. Moreover, the proposed reorganization creates an amount of red tape that will greatly hamper the proper and effective enforcement of the law.

Another vital defect of the proposed legislation is section 19, which is so arranged as to permit "sweat shop" work under conditions that are not definitely named and which are only prohibited when "after investigation and *due proof* thereof it shall be shown that such business is unsafe to the occupants of the said building or detrimental to their health."

In contrast with section 34 of the present law, this section is so loose and inadequate that it will be hard to abate the well-known "sweat shop" evils.

Under section 1 of the act employees without technical training may be transferred to other departments to positions as bureau chiefs without being subjected "to any further civil service examination for eligibility to serve in the departments to which they may be transferred."

Under section 3 the rules of the act of 1913 are repealed, and the various departments "empowered to adopt and promulgate suitable rules" relating to their departments. *These rules will then have the force of law without being passed by the representatives of the people*, and may be enforced as they are made by men who are not of necessity trained experts or, for that matter, in sympathy with the purpose of the law.

Section 4 of the proposed act practically emasculates the work of the proposed Bureau of Housing, and takes the suppression of evils which make for bad housing entirely out of the hands of those who are primarily most interested, so that they will have to rely upon the efficiency of other departments to carry on their work. Further, this new section ties up the pasteurization and sterilization of milk in the department of sanitation, taking it out of the control of the department of health, where it properly belongs.

The various definitions are loose and inadequate and the procedure provided is inaptly described, so that if this bill were to be enacted into law it would create a condition of confusion that would make not only for the maintenance of the present conditions but for the creation of worse ones.

Because of these defects and of many others, which will be pointed out subsequently, *The Social Service Commission of the Diocese of Pennsylvania* disapproves of the repeal of the present law and of the bill (No. 295) designed to take its place, on the ground that such a proposed law places administrative power of the highest grade in the hands of officials who, under the provisions of the act, are not required to have any technical training. It is dangerous to the liberties of the people of this Commonwealth, and it is a travesty on the real law which it is designed to supersede.

In All Souls' Church for the Deaf (Sixteenth above Allegheny Avenue), on Sunday, October 25th, a beautiful window, given by Mr. T. Broom Belfield, in memory of his first wife, Elizabeth Russell Belfield, was unveiled and dedicated. The window is a fine example of the glass decorator's art. Two of the panels represent the "Crucifixion," while the other two have for their subject "The Resurrection." At the service there were present, besides Mr. and Mrs. T. Broom Belfield, Mr. and Mrs. William B. Lewars, daughter and son-in-law, and two grandchildren, children of the latter. The grandson unveiled the window. There are now a total of four full and one half windows filled in with memorials. All of them are beautiful and add very materially to the beauty and dignity of the church.

CHURCH MUSIC DEPARTMENT

S. WESLEY SEARS, Editor

Nothing could better describe the fascinating life of an English youth preparing for his work as an organist and choirmaster than the following delightful excerpts from Filson Young's "Memories of a Cathedral." And its interest to Philadelphians is greatly enhanced by the fact that the "Master" referred to is Dr. J. Kendrick Pyne, organist of St. Mark's Church, Sixteenth and Locust Streets, almost forty years ago, from which place he went to the Cathedral at Manchester, England, where is laid the scene of Mr. Young's "Memories."

" . . . It is not of architecture that I am to write, but of music; not of the fine old building, a Minster in miniature, or of the carved and painted glories of its choir and ancient misty chantries, but with the life of music and ancient custom that I shared there for some years. Music is the soul of a Gothic cathedral, and the organ is its voice. There and there only can you hear in perfection those grave and suave tones, those vast harmonic structures of sound waves that build and build themselves up from the profoundest deeps that the ear can recognize, and spread in harmonic overtones, and break against the senses in endless and effortless succession; there and there only can music be molded into a thing that shakes and awes us as only mass and proportion can—as in architecture, in mountains, in the sea; there and there only can the vast sound waves generated by true organ tone find at once space enough in which to spread, and a shell great enough to be filled with their murmuring voices.

"I remember as though it were yesterday my first introduction to that organ loft and to the unique personality associated with it—an occasion that was to influence so much my musical life and my associations with the cathedral. I was, I suppose, about sixteen years old, a devotee of music, a player on keyed instruments of some twelve years' standing (or sitting), filled beforehand with veneration for the talents of the great man whom, by the introduction of a friendly ecclesiastical official, I was about to meet. It was a Sunday afternoon; and as I sat in the loft on the rood screen looking at the four rows of yellow keys and the ranks of mellow ivory drawstops with their beautiful sound-suggesting names of Diapason, Dulciana, Suabe Flute, Gamba, Keraulophon, Dulcet, Clarion, Tuba Mirabilis, Violone, Bourdon, and so on, I could hardly believe in my own good fortune. The octave clash in the bells died away and gave place to those single beats of a high bell that produce always such an effect of expectancy; until these too died away, and there were only the sounds of footfalls and rustlings and creaking chairs. Far away in the vestries a clock chimed, and the murmur of an intoning voice fell on the ear. Was he going to be late? No, there was a sound of footsteps at the bottom of the stone stairs, a stumbling and fumbling, the sound of a voice talking to itself, panting and heavy breathing—and at last the emergence through the narrow door of a short figure with a massive head and broad clean shaven face, peering at me with short-sighted eyes, and then, when I said who I was, smiling reassuringly and giving me a left hand to touch while he climbed, still panting, on to the organ bench.

"And then that wonderful moment when, two or three soft stops having been drawn on the choir organ, the fingers were dropped firmly and softly on to the keys and there began, through the simplest movements and the most diatonic harmonies, to steal through the building such waves of sound, such harmonies and sequences, as probably no future generation will ever hear again in a quality at once so austere and so beautiful. I was spell-bound from the first. . . . No wonder I was impressed and rapt out of myself, for I was listening consciously for the first time to one of the most remarkable gifts in the world, the gift inherited from a family containing generations of musicians, and nourished and guided in the hands of the great Samuel Sebastian Wesley; and I had the discernment to know it. . . . By the end of the service we had begun a friendship that brought me some of the best and happiest interests of my life, and was not shaken in the difficult relations of master and pupil, and remains today, I hope, unshakable.

"Glamor is a quality that seldom survives familiarity, but it never departed from that organ loft during my master's reign there. When I had decided to forego the more beaten and more orthodox paths of adolescent education and to apply myself seriously to the study of music, it became for two or three years the center of my life. That time remains in my memory as a misty confusion of services, classes of counterpoint, harmony, composition, lessons on the organ and pianoforte, rehearsals, concerts, the writing of exercises, and the private enterprise of laborious compositions on a grander scale; practising, traveling to and fro, transient college-of-music acquaintances and friendships, but always with this life on the rood screen as the center and key of it all.

"The discipline of the organ loft was very severe, though it was entirely unwritten and unstated. There were no rules, but anyone who had the freedom of that place conformed to an etiquette as rigid as that of a German court. There were certain chairs upon which certain pupils might sit, but upon which it would have been presumptuous for others to sit. There were certain places upon which a hat or a coat might be laid, but if a coat had been hung on the highly convenient points of the wrought-iron grille one would have been aware that something unseemly had happened. . . . I do not think that we were at all like disciples or students in a book. We had the greatest reverence for our master, and some of us were afraid of him; but though he was a master in the true artistic sense of the word, we certainly never referred to him as *Maestro* or *maitre*. We generally called him 'He.' The vergers and choirmen called him 'The Doctor.' Members of the foundation, who were older than he and rather touchy on the score of years, generally called him 'Old P——.' The adjective was used in an affectionate rather than in a temporal sense. To us

he was generally simply 'He.' 'Is He coming this afternoon?' 'I saw Him walking down Victoria Street.' 'You had better push in that trumpet; I believe He is somewhere in the building,' and so on. We each had our individual relationship with him, but loyalty and affection, I think, were common to all. . . .

"It was a very happy and innocent world, deepened and made serious by the simple and high artistic standards according to which we worked and judged each other. The discipline was good for us all, and there is no department of music in which such discipline is so necessary as in the playing of the organ. Again, there were no formulated rules about our playing or our art. What we were taught by word of mouth was very little; what we learnt by study and example was immense. We had simply the constant association with perfection in this particular branch of art, and we imbibed the traditions of the great cathedral school of organ-playing, that our master had himself acquired direct, not only from his father at Bath Abbey, but from Samuel Sebastian Wesley at Gloucester and Winchester. However secular we might be in our thoughts or our conversation, our playing in the Cathedral was required to be in the spirit of the building and of the office which we accompanied, and the slightest secularity in that would have involved banishment from the organ loft. Austerity was the note of our tradition; extraneous effects were absolutely forbidden; adornment was not to be the outward adornment of fancy stops and tremulants and the putting on of the apparel of tone color, but the 'meek and quiet spirit' of pure part-playing.

"What actually did we learn, sitting up there amid the dust, and the rare sunbeams, and the many echoes? It depended very much on ourselves. Looking back at it, I do not remember any of us being actually and deliberately taught anything; and I repeat, I think it is hardly possible to teach any art except by example. We were led to the water and given free access to it; no attempt was made to force us to drink, and each of us imbibed and, according to his capacity, took away something different. . . . We learned other things besides organ playing. If we did not learn piety in the modern sense of the word, we learned it in the ancient sense; we learned reverence, and the willingness to recognize and worship greatness when we found it —a thing by no means sufficiently taught to students of any art in this country; who too often, instead of trying to raise themselves to the level of greatness when they see it, try to pull down greatness to their own level, and explain it away by their own small experience. And we learned about literature, and old furniture, and ritual.

"For my own part, I acquired in those days a curious sense of the detachment of the cathedral and its music from the rest of the world. I lived with both; and sitting there so long, morning and afternoon, my ear got tuned to a certain austerity, and I learned to love the old church music of the sixteenth and seventeenth centuries—the music of Tye, Tallis, Farrant, Bull, Lawes, Byrd, Gibbons, Child, Humphrey, Purcell and Blow. . . . Music of this school does not always stand the test of severe analysis on the music desk; it is music written for a certain instrument, and that instrument the cathedral; for the cathedral performs the music as well as the organ and voices, joins with them, a very orchestra of stone and space and proportion, the secret of which we have lost.

"Nothing could have been more austere than the method of our technical training. We were started on Best's Pedal Exercises, went through the increasing intricacies of Merkel's Pedal Studies, and from that we launched out on Bach's Eight Short Preludes and Fugues and his Six Trios. After that probably Rheinberger's Sonatas, or possibly a sonata of Guilmant interposed before the more difficult Rheinbergers, then more and more elaborate Bach, and beyond that anything you pleased. What we were drilled in was absolute precision; hesitation, slovenliness, or lack of rhythm were the unforgivable sins, and his most scathing criticism was, 'You are playing like an old lady.'

"It may interest the reader of these pages, who perhaps associates the use of the organ in church with feelings of vague distress for which he cannot quite account, to hear how the services were played in the cathedral of my memory. I have said how my master's own style is founded on the great West of England school of organ playing, but he did not strictly follow it; it stood somewhere between those old leisurely days, when it was customary before the Psalms for the congregation to sit down and the organist to improvise a long and magnificent prelude, and these later days, when there is a tendency to gallop things through. His style was somewhat different on Sundays and feast days, when there was a large congregation, from the strict manner in which the daily choir services were accompanied. The daily routine was invariable in form, and to me always the most delightful thing in it was the thirty or forty bars of prelude, which almost invariably took one of two or three forms; either it was a piece of pure part-playing on the soft voices of the Choir Organ beginning in two or three parts and extending to six or seven or eight, always founded on a theme or germ of the first few notes, a web full of inner melodies, imitations, and suspensions, with most wonderful harmonic changes arising out of them; or else, beginning in the same way, the left hand would take up the theme on a quiet reed in the tenor octave of the Swell organ, presently imitating it in delightful duet and canon, with the thumb and first finger dropped on to the Great organ with a quiet flue stop drawn n contrast. I have never heard him use fancy stops, such as the Voix Celeste, but always the calmest, calmest tones, a real prelude in the devotional mood.

"You who wander in and out of cathedrals, whose interest in them is chiefly architectural, and whose knowledge and experience of their service is fragmentary, who say, 'The organ was playing,' or 'The choir was singing something that sounded beautiful,' have little knowledge of the way in which that music binds together the daily life of the place into a composite and corporate whole. The daily singing of the Psalter is in itself one of the most pleasant and enlightening experiences that can fall to any man at the formative age; in itself it is an education in literature and poetry. The collegiate life of a cathedral, moreover, is the nearest thing to the monastic life outside the walls of a conventual establishment; but it is associated with none of the cowardly evasions of life that are implicit in the convent. Our life in the cathedral was a thing entirely our own; we never talked of it in the outside world, because no one would have understood; I used to wish often that I could communicate or explain to people I cared for something of the charm of that life; but it was of no use; they merely thought it odd that one should go to church so much. In a strictly Protestant community a purely ritual observance of religion is not in the

least understood; and those who only associate religion with emotional experiences of the soul and deeply personal contemplations of spiritual life have no idea of a reverence not associated with extreme spiritual self-consciousness and inward concentration. We never thought about such things. But everything done daily and regularly at the same time and in the same way becomes a rite and a ceremony, and if it be in itself a fine thing, and done well in a beautiful place, it becomes a highly religious thing in the true sense of that word. . . .

"And they are fortunate who, like us, have taken their term of service in that ceremonial world, who know the Psalter so well that any few words together will suggest the whole of a long context; and not only suggest the context but give it in memory a beautiful setting, perhaps of a dark winter morning, with the candle-light gleaming on polished oak, and the glowing pipes of the organ case, and the ranks of violet and snow and scarlet color beneath the canopies; or of an April afternoon, with the sunlight striking through the clerestory windows in dusty slants and beams, and the solemn cadence of the chant, and the shudder of harmony through the building—and Spring waiting for you all riotous outside. There were endless fragments of words which had for me such definite associations of time and place. *Jesu dulcis memoria*, although it belongs to the season of Epiphany, is a late summer afternoon, warm and sleepy; and *Holy Night, Peaceful Night*, is reminiscent of the Advent mists and chills, and lights in the empty cathedral, and vespers on a Christmas Eve, and cold fingers on the ivory keys. There was something lovely and primitive and indescribable in the atmosphere here, and out there in the world a suggestion of holly and feasting, and the expectation that takes a long while to die in the hearts of those whose childhood has been happy. And that wonderful picture of the king's daughter, with her raiment of needlework and clothing of wrought gold, signifies to me the spirit of true festival, the frosty exhiliration of the traditional Christmas morning, and many other things entirely amiable and pleasant, such as exist only in a world where *all thy garments smell of myrrh, alces, and cassia: out of the ivory palaces, wherewith they have made thee glad.*

"Although the beginning of these associations is so clearly and definitely in my mind, they remain otherwise undated and undistinguished, a glow in the perspective of memory, like the lights of a town seen from far away at sea. I came to the end of my pupilage; I do not remember anything about that, but there came the day when I played for the last time, when I for the last time took any part in the music in the organ loft. . . . There is a magnificent new organ there now, and I shall never play the old one again; so perhaps I had better write no more of these memories. I have been deliberately prolonging them, because while I have been writing them I have been living again those years. They are not so long ago, but I feel that if I do not write them now, something of what I fain would remember may be brushed away by the constant passage of time and change. I have always promised myself to write this chapter, both as an act of homage to the living and pious commemoration of what is past and gone; and if I am reluctant to bring it to an end it is because I feel that with the last word of this page that piece of life will definitely end for me. I have had it in my mind for years; and a thing that one intends to write is always very much alive and fluent; but ne possesses it only while it remains unwritten. That is one reason why some of the most beautiful stories are never written; because once they are written they are dead and done with to the writer. One must choose between keeping a thing for oneself and giving it away to other people—one cannot do both. So remember, when you read this, that although it may be a small thing for you to receive, it is a great thing for me to give."

In the parish of the Messiah, Gwynedd, a most encouraging feature of the Lenten observance was the attendance and interest in the weekly cottage service held in North Wales where an average of about thirty persons composed the congregation. The rector also reports that the congregations at the parish church have been unusually good.

On the Wednesday evenings in Lent, the Rev. Stewart P. Keeling delivered in St. Peter's Church, Germantown, a series of lectures on "Some Great Religious Leaders," treating in course Athanasius, Wycliffe, Calvin, Oliver Cromwell, Wesley, Arnold of Rugby, Cardinal Newman.

EDUCATIONAL NOTES

The Lenten Meeting of the R. L. M. Mission Study Class Alumnæ was held Tuesday afternoon, March 2d. Reports were heard from various committees. It was a pleasure to have with us Deaconess Ridgely of Ichang, China, who told of the encouraging conditions of the Trade School. The boys make their own looms and are wearing the garments made on them; and are doing splendid work in the carpenter shop so that nearly every house in the neighborhood has something from that.

The speaker of the afternoon was Dr. W. H. Jefferys. His subject, "What Saul saw on the road to Damascus." "A great light—a voice spoke his name, "Saul." "Who art thou, Lord?" "I am Jesus."

What Saul saw on the road to Damascus made him the greatest missionary the world has ever seen. Changed Saul the persecutor, the hater, into Paul the saint, the lover,who cried,"I count all things but loss for the excellency of the knowledge of Jesus Christ my Lord." As a practical missionary (and I have been that to 70,000 a year) I know of no other method that touches this for making a missionary. To find the thing that made Saul Paul! Can we by any chance see it? "A light from heaven." The *life* of the world is the *light* of the world.

In our Study Classes this year we have thought much of the "Life" and the "Way." But there is this third "I am the truth," the one unquestionable reality.

The large attendance at the open Mission Study Class on "The Social Service of the Church in Philadelphia" was most encouraging.

All Mission Study Classes of the Diocese—Senior and Junior—are invited to a closing session of the Course on Social Service, to be held at the Church House, Tuesday, April 14th, at 2.30 P. M.

Leader: Mrs. H. A. Pilsbry, Educational Secretary. Topic: "Thanksgiving."

Report of Senior Classes, women and men. Report of Junior Classes. Address, Dr. W. H. Jefferys, "The Motive of Service." Thanksgiving and Benediction, the Bishop.

Classes wishing to make a gift for "The Church in its Emergency" are requested to present it at this time.

NEWS·DEPARTMENT

THE REV. B. S. SANDERSON, Editor, Wyncote, Penna.

***** Kindly send all brief items of news, personal or parochial, to the Department Editor, at the above address, not later than the 15th of each month. The Editor would be particularly glad to receive copies of parish papers.**

Some seventy of the clergy, with Bishop Rhinelander and Bishop Garland, attended the Luncheon Round Table Conference in the Club Rooms of the Church House, Monday afternoon, March 1st. The Bishop of North Dakota, Archdeacon Russell of Southern Virginia, and the Rev. Randolph H. McKim, D.D., of Washington, were present as guests. The address was made by the Rev. Dr. Manning of New York as Chairman of the Commission on "the World Conference on Faith and Order." His topic was "Church Unity at the Coming of Peace." It was an eloquent and forceful presentation of what had already been accomplished by the Commission in the five years of its existence together with a most hopeful outlook upon existing conditions. Dr. McKim also spoke upon the same topic. Bishop Rhinelander, who presided, in closing alluded to one aim of the Commission which is to bring together small but representative groups for preliminary conference on this vital matter. "It may be of interest to you," he said, "to know that tomorrow evening one of these gatherings is to be held in this city where Roman Catholics, Presbyterians, Baptists, Lutherans, Disciples of Christ and others will meet with churchmen for free and frank discussion."

The rector of St. Martin's Church, Marcus Hook (founded in 1702), is making an earnest effort this Lent to bring the Church to the people of that old borough by means of outdoor daily prayer and preaching. He has procured a wagon containing a lecturn and melodeon. Daily a bit after noon this is brought up opposite the gates of the large silk mill, meeting the operatives as they return for work after their midday meal. The singing of a hymn arrests the attention of many who remain to join in the short service and listen to the address. The first service was held on February 23d, with Bishop Tyler as the speaker. "A Gospel Wagon is a novel sight," writes the rector, "in the streets of Marcus Hook; but to have it first launched by the Episcopal Church and the preacher to be a bishop of that Church, rather dazed both natives and those of foreign birth. The impression of these services on the community is unmistakable."

On Thursday evening, March 11th, the Men's Mission Study Club of the Church of Our Saviour, Jenkintown, tendered a reception to the Bishop of Wyoming, to which the men of the community were quite generally invited. After a buffet supper had been served, Dr. Thomas gave an interesting talk upon the missionary situation, especially in the West.

The Quiet Day for the women of the Church of the Good Shepherd, Rosemont, on Ash Wednesday, conducted by the Rev. John Carr, was a source of great spiritual helpfulness and refreshment. The subject of the addresses was "With Our Lord in the Holy Mount of the Transfiguration." Over sixty persons were in attendance with about thirty-five remaining through the entire day.

The Rev. Albert E. Clattenburg, of the Diocese of Delaware, has been called to the rectorship of Christ Church, Ridley Park, in succession to the Rev. Gilbert E. Pember. Mr. Clattenburg is a graduate of Roanoke College and the Virginia Seminary. He was ordained to the diaconate in 1905, by Bishop Randolph of South Virginia, and to the priesthood in the following year by Bishop Lawrence of Massachusetts. He was assistant and then rector of St. Chrysostom's Church, Wollaston, Mass. (1905–1910); and served as a missionary in the jurisdiction of North Dakota for three and one-half years. Since returning East he has been vicar of Immanuel Church in Wilmington, Del. He also served for a time in the Bishop's office at the Church House.

On Sunday evening, February 21st, observing the eve of Washington's Birthday, the Boy Scouts of the Church of the Good Shepherd, Rosemont, formally presented to the church a silk American flag mounted on a handsome cross-topped standard. The ceremony included the dipping of the colors to the altar cross, symbolizing the fact that true patriotism demands loyal allegiance to the Christian faith. The presentation address was made by Walter Haines, while Fred Fish acted as the standard bearer. Following the presentation the rector spoke on the theme, "Washington, the Patriot and Churchman." The flag, which is the gift of a member of the vestry and of the executive committee of the Scouts, will have a permanent place in the church interior.

From his late residence, 257 South Seventeenth Street, on the morning of March 10th, entered into rest Richard E. Clay, a retired business man and a prominent member of the Historical Society of Pennsylvania and of the Union League Club. The deceased was in his 82d year and was a son of the late Rev. John Curtis Clay, D.D., for thirty years the rector of Gloria Dei (Old Swedes) Church. He is survived by his widow, who was the daughter of the late Hon. James Pollock, a former Governor of this commonwealth, and by a son. Funeral services were conducted on Saturday, March 13th, from Gloria Dei Church and the interment was in the family lot in the churchyard.

Word was received by friends in this city of the sudden death, on March 9th (in Springfield, Mass.), of Mrs. Mary L. H. Davies, widow of the late Bishop Davies of Michigan and mother of the present Bishop of Western Massachusetts, with whom she made her home since the death of her husband. Dr. Davies, prior to his consecration as Bishop of Michigan, was for many years rector of old St. Peter's Church in this city, where Mrs. Davies had a wide circle of friends won by her admirable personal qualities and her zeal and devotion to every good work.

The Rev. Frederick A. Warden, sometime one of our missionaries in Porto Rico, has accepted a call to the parish at Moorestown, N. J. (in succession to the Rev. Dr. McKay, who has gone to Florida), and will enter upon the work at Easter.

The Society for Sacred Study will hold a conference in the Assembly Rooms of the Church House, Monday April 26th, at 2.30 P. M. The subject will be "The Resurrection Body" (a study of the four concluding chapters of the volume, "The Resurrection and Modern Thought," by Canon Sparrow Simpson) to be opened by the Rev. Croswell McBee. The clergy are urged to make a note of this conference and to make an effort to be present.

The Rev. Dr. Mockridge assumed charge of St. James' Church, Philadelphia, March 1st, officiating and preaching at the morning services on the third Sunday in Lent.

A correction of our item in the March issue concerning the Chapel of the Mediator is called for. The property adjoining the chapel has been acquired not for a vicarage, as we stated, but to allow for a proposed enlargement of the chapel itself.

The Rev. Mr. Pember came into residence as rector of St. Michael's Church, Germantown, about the middle of Lent.

On the evening of February 15th, the people of Epiphany Mission, Sherwood, and their friends, enjoyed a rare treat in the Musicale given in the gymnasium by the Symphony Piano Quartette composed of Mrs. Anna Jamison Boyd and Miss Anna Willis Comfort at the first piano, and Miss Alice Lewis Murphy and Mrs. Ethel Funk Robb at the second piano. Assisting the Quartette were Mrs. Robb at the piano, and Miss Margaret Schwartz, contralto.

The programme was most carefully chosen, giving a delightful variety, and containing many familiar favorites.

The Rev. Walter G. Harter, of the Diocese of Chicago, has become curate at St. Luke's Church, Kensington.

A Parochial Retreat for the parishioners of St. John's Church, Norristown, was observed on March 17th. The conductor was the Rev. Chas. Steel, rector of Calvary Church, Philadelphia.

The Church Club of the diocese at its February meeting discussed the very important subject of "Dispatch of Business at the Diocesan Convention," the principal address being given by Francis A. Lewis, Esq. It was unfortunate that circumstances combined to cut down the attendance, for this was an exceedingly practical discussion of a very "live issue."

The Board of Religious Education of this Province has arranged for five Summer Schools for the benefit of workers in Sunday-schools, to be held this coming summer at Hampton and Bedford, Va.; Washington, D.C.; Bethlehem and Sewickley, Pa.

The Rev. Paul S. Howe served as minister-in-charge of St.Michael's Church, Germantown, from Christmas until the middle of March, when the Rev. Mr. Pember assumed the rectorship.

In his "An Exposition of the Litany," the Bishop of Vermont has added another of those studies which put the clergy and thoughtful laity under a debt of obligation to him. Accurate in statement and interesting, this little book gives to all who read it fresh appreciation of the spirit of devotion the Litany expresses. (The Young Churchman Co. Fifty cents.)

Appreciative of the work of the choir, two members of the Church of the Incarnation have recently presented a complete set of hymnals for its use.

Dr. Thomas Biddle, one of the most prominent and popular members of the distinguished family of that name, died Friday evening, February 19th, after a week's illness. Dr. Biddle had been for some years a member of St. James' Church, and was buried by the assistant rector of that parish on Monday in the burying ground of St. Thomas' Church, Whitemarsh. He was a brother-in-law of Richard M. Cadwallader and was a member of the Sons of the Revolution and the Society of Colonial Wars. He was born in this city about sixty-one years ago, of distinguished ancestry, and was graduated from Princeton University in 1876 and later from the medical department of the University of Pennsylvania. Dr. Biddle was a widely known naturalist, and has contributed many rare animals to the local Zoological Gardens.

At the services in the Washington Memorial Chapel, Valley Forge, on the First Sunday in Lent, Dean Burk, the rector, announced that the Philadelphia Chapter Daughters of the American Revolution had presented the chapel with one of the set of six sedilia which are to be placed in the sanctuary. It will be made of Indiana limestone and will be eleven feet in height. These sedilia are to be memorials to the several clergymen who were the rectors of Washington, including Bishop White.

A notable death during February was that of Dr. Walter M. James, who was buried from St. Andrew's Church on Saturday, February 27th, by the Rev. J. J. Joyce Moore. Dr. James was one of the leading homeopathic physicians of this city and country. He came from an old Philadelphia family, his great-great-great-grandfather having been at one time mayor of the city. At his death he was sixty-five years old. Dr. James had been deeply interested in the welfare of the Church and city. For many years he had been a regular attendant upon the services of old St. Andrew's, and took an active interest in everything that pertained to the welfare of that parish and of the Church in the entire city. He also took an active part in reform politics, and in the election about two years ago was kidnapped and carried to a suburban part of the city where he was held for some hours. On other occasions he was persecuted for the part he took in advancing the welfare of the city.

On Saturday morning, February 13th, Bishop Rhinelander dedicated the Albert Lucas Memorial Cottage for Consumptive Children at Chestnut Hill. The building is the gift of Mrs. Lucas in memory of her husband. The cottage is admirably equipped and will add to the effectiveness of the work which our City Mission is doing at this point. A trained nurse will be in charge.

On the Wednesday evenings in Lent the Rev. James B. Halsey preached (in exchange with the rector) a course of sermons in Grace Church, Mt. Airy, on the general subject of "Devotion," treating it under the heads respectively of "in hearing;" "in believing;" "in giving;" "in self-surrender;" "in suffering." In passing, one would say that this rather unusual arrangement possesses many advantages over the more common procedure of having several preachers each giving but a single sermon. The method of Mr. Halsey and Mr. Cline allows for connected and elaborated treatment of a theme, such as cannot be expected in one sermon.

The noonday services in Lent were maintained as in former years in the Garrick Theater, St. Stephen's, Christ and St. Paul's Church; this year St. Peter's being added to the list. All of them report an encouraging increase of attendance over a year ago.

The following letter speaks for itself:

MR. JOHN B. FONTAINE,
1646 N. Franklin Street, Philadelphia.

MY DEAR MR. FONTAINE:

I received today from I. H. Mirkill, Esq., your check for the sum of $1,965, the same being in payment of the amount so kindly bequeathed to the Endowment Fund of the Church of St. Jude and the Nativity by your sister.

It is just such bequests that will enable us to carry on the great work that we have undertaken in this section of Philadelphia, where Church work is so much needed, and the board of vestrymen have requested me to advise you of their sincere thanks therefor, as well as their appreciation for the promptness and courtesy shown in having the said amount paid into my hands.

With my personal thanks and best wishes, I remain,

Yours very truly,
(Signed) C. WM. SPIESS,
Accounting Warden,
Church of St. Jude and the Nativity.

On the third Sunday in Lent the Rev. John A. Goodfellow observed the completion of forty-three years as rector of the Church of the Good Shepherd, Kensington. With the exception of the two years after his graduation from the Philadelphia Divinity School spent in Camden at St. Paul's, Mr. Goodfellow's entire ministry has been at the Good Shepherd, which he took charge of as a struggling mission, and which has developed under him into a vigorous parish, well equipped and fruitful in every good work. With the single exception of the rector of Old Swedes' Church (the Rev. Mr. Simes) none of the clergy of the diocese have remained so long as he continuously in one parish. At the morning service the preacher and celebrant was the Bishop of North Dakota and in the evening the ector. The choir, under the direction of Mr. Frank H. Longshore, rendered excellent musical programs at each of these services.

On Sunday, March 14th, the Rev. Robert W. Patton, Secretary of the Province of Sewanee (who has had such remarkable success in the South in financial campaigns for the raising of missionary subscriptions), began an eight days' Parochial Mission in the Church of the Holy Apostles, Philadelphia, which was immediately followed by an Every Member Canvas.

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SPECIAL APPOINTMENTS OF THE BISHOP

APRIL

1. 2.00 P.M. Eastern Penitentiary. Address to Confirmation Class.
2. 12.00–3.00. Passion Service at St. Simeon's Church.
   4.30 P.M. Annual Service for the Vestrymen of the Diocese at the Church of St. Luke and the Epiphany.
4. 11.00 A.M. Easter. Preacher at St. Mary's Church, West Philadelphia.
8. World's Commission on Faith Order, in New York.
11. A.M. Preacher at the Cathedral of St. John the Divine, New York.
    P.M. Preacher at St. Paul's Chapel, Columbia University, New York.
12. 2.30 P.M. Meeting for the Younger Clergy, at the Bishop's House.
13. 4.00 P.M. Final Meeting of the Missionary Study Classes at the Church House.
14. 10.00 A.M. Ordination for the Bishop of Missouri, at St. Clement's Church.
15. 11.00 A.M. Celebration of the Holy Communion, at the Eastern Penitentiary.
    6.30 P.M. Banquet for Church Students of the University of Pennsylvania.
16. 8.00 P.M. Missionary Mass Meeting at the Academy of Music.
29. 10.00 A.M. Annual Presentation Service of the United Offering at the Church of the Incarnation.
    8.00 P.M. Anniversary Service of the Drexel-Biddle Bible Classes at the Church of the Holy Trinity.

MAY

8. P.M. St. John's, Norristown, One Hundredth Anniversary.
10. 2.30 P.M. Meeting for the Younger Clergy at the Bishop's House.
    8.00 P.M. Harrisburg, Tenth Anniversary of the Bishop's Consecration.
11. New York, World's Conference on Faith and Order.
12. New York, Board of Missions.
18. 8.00 P.M. Episcopal Hospital. Commencement of School for Nurses.

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SPECIAL APPOINTMENTS OF THE BISHOP SUFFRAGAN

APRIL

2. Good Friday, preach at Noonday service at old St. Paul's Church.
15. Meeting of the Bishop White Prayer Book Society.
16. Missionary Mass Meeting at the Academy of Music.
26. Meeting of the Board of Missions.
28. Meeting of the Housing Commission.

MAY

4. Diocesan Convention.
5. Diocesan Convention.
10. Meeting of the Executive Committee of the Divinity School.
10. Meeting of the Board of Missions.
20. Convocation of West Philadelphia.
24. Clerical Luncheon.
25. Convocation of Chester.
26. Meeting of the Housing Commission.
27. Convocation of Norristown.

OFFICIAL ACTS OF THE BISHOP

POSTULANTS

Milton William Sutcliff.
David Scott Hanchett.

CLERGY TRANSFERRED

The Rev. Joseph A. Stewart, to Pittsburgh.

DEACONS LICENSED TO PREACH

The Rev. Alexander Patman.

CLERGY LICENSED TO OFFICIATE

The Rev. Adelbert McGinnis.

CLERICAL ELECTIONS

The Rev. John Mockridge, D.D., to the Rectorship of St. James's Church, Philadelphia.

CONFIRMATIONS FOR FEBRUARY

BY BISHOP RHINELANDER

Feb. 7.	Holy Comforter Memorial	7
	L'Emmanuello	6
	(Received 25)	
14.	Chapel of the Holy Communion	81
	(Privately)	1
	Grace Church, Mt. Airy	13
17.	Seamen's Mission (Redeemer)	20
21.	St. Simeon's	59
26.	St. John's, Lansdowne (Privately)	1
27.	For Newtown Country Missions	12
28.	Redemption	34
	St. Sauveur	12
	Holy Trinity Memorial Chapel	24

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For forty-two years Mr. Malcolm M. Coppuck was connected with the Bureau of Highways of Philadelphia and was the oldest of the city's employees. He died on the 26th of February, in the 82d year of his age. For some time he was rector's warden of the Church of the Advent (Fifth and Buttonwood), which he represented in the diocesan conventions frequently. He was also a veteran of the Civil War. Some years ago he became a member of St. Stephen's Church.

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CONFIRMATIONS FOR FEBRUARY AND TO MARCH 17, INCLUSIVE

By Bishop Garland

Feb.	7.	All Saints' Church, Moyamensing..... 37
		St. John the Evangelist.... 72
	10.	Chapel of Church House, for St. Barnabas', Kensington..... 2
		Chapel of Church House, for St. Martin's, Marcus Hook..... 1
	14.	Church of the Holy Apostles..... 28
		Memorial Church of St. Paul..... 23
	18.	Chapel of Church House, for All Saints', Moyamensing..... 4
	28.	St. James' Church..... 18
		Church of the Ascension... 12
Mar.	5.	St. Paul's Church, Aramingo 18
	7.	St. Stephen's Church 33
		St. Andrew's Church..... 26
	12.	Highland Park, Holy Sacrament..... 9
	14.	Bryn Mawr, Church of the Redeemer..... 20
		Church of the Holy Comforter, West..... 19
	17.	Chapel of Church House, for St. Matthias' Church 2

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Monday evening, April 12, 19, 26, May 3, 10. Holy Trinity Parish House, Twentieth Street below Walnut.

8.00 P. M. "The Gospels and the Life of Christ." (Completion of course.) Rev. Llewellyn N. Caley.

Wednesday evening, April 14, 21, 28, May 5. St. Jude and the Nativity Parish House, Eleventh and Mt. Vernon Streets.

8.00 P. M. "The Old Testament." (Completion of course.) Rev. L. N. Caley.

8.00 P. M. "The History of Missions." Rev. W. Herbert Burk.

9.00 P. M. "Biblical Geography." Rev. Llewellyn N. Caley.

Thursday afternoon, April 15, 22, 29, May 6. The Church House, Twelfth and Walnut Streets.

3.00 P. M. "The Prayer Book." (Completion of course.) Rev. James B. Halsey.

4.00 P. M. "The Old Testament." (Completion of course.) Rev. L. N. Caley.

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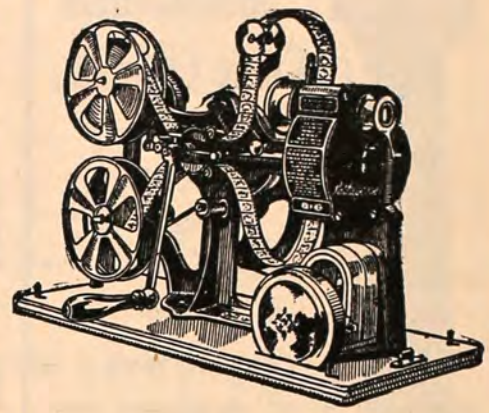

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At St. George's Church (East Indiana and Livingstone Streets) on Sunday evening, February 14th, the Girls' Friendly Society attended in a body, followed by the Camp Fire Girls. Preceding the sermon, which was in the interest of girls, there was a solemn admission service. The following were admitted into the Society: Misses Jennie Jacobs and Anna Abrahamson were admitted as senior members, to which distinction a five-year membership in the G. F. S. is entitled. The other candidates were: Misses Margaret Koehler, Carrie and Alice Busler, Lillian Lauer, Ethel and Viola Hannum, Mary and Margaret Davidson, Jessie Parker, Ida Eckhart and Alva Hackett.

On the last Saturday and Sunday of February, All Saint's Church, Norristown, was favored with the presence of the Rev. Dr. Gardner, General Secretary of the Board of Religious Education. He held conferences with the teachers, addressed the Church School and preached at the Sunday morning service. It was a visit of inspiration and help from which the whole parish received benefit. The Rev. John W. Chapman of the Alaska Mission was the preacher in the same parish on Quinquagesima Sunday.

Another parish in line. St. David's Church, Manayunk, is to give its entire Easter offering to missions. *O si sic omnes!*

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CHRISTMAS DAY IN THE TRENCHES

[The following is an extract from a letter written to his mother by a young English soldier. The incident referred to has been much discussed; and it has seemed to us that our readers would value a brief description of it. We are in a position to vouch for the genuineness of this very naive letter.
—THE EDITORS.]

December 27th.

Dearest Mother,

I spent quite the most awful in some ways, and in others the most interesting four days my short life has yet brought.

The weather was better as it froze hard most of the time so the mud was not so bad. On Christmas morning—I, having moved during the night to a new bit of trench, witnessed quite the most awful scene I have ever seen, all the dead of the attack I told you about were lying out in front of the trenches where they had fallen. About 11 o'clock a big party of unarmed Germans just got out of the trenches which in this place are not more than 60 yards apart, and called to us to come out too; so bit by bit a big party gathered. We then each set parties on to burying the dead. I won't describe this part. Then our Padre who was for the first time up in the trenches, read a short funeral service while we were formed up on one side and the Germans on the other—all heads bared, officers standing in front of their parties. Then, when the Padre had finished reading the 25thPsalm, a German who was studying for the Ministry recited the same in German. He had the most beautiful voice and expression. Then our Padre read an improvised prayer which had been written in German by an interpreter. Oh! can you believe it? It seemed beyond all believing! It was really great. Just think—all of us out on the best of terms, holding a joint service and exchanging souvenirs! This sort of truce lasted till Boxing Night, (last night) when we were relieved, and as soon as we got back to Billet there was a false alarm of a German attack so we did not get much rest.

From Christmas morning to Boxing Night not a shot wasfired—on either side—round us and most of the day was sepnt by meeting the Germans half way and talking and exchanging souvenirs. Of course it could not last and is all over now as we shelled them last night. It seemed so funny to see the English and Germans alike chasing a hare which was finally caught by a German. Of course the service was, I think, one of the greatest things that ever happened.

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There will be Lectures and Bible Studies, Mission Study Classes, Religious Education Courses. A Summer School of Church Music will be held in connection with the Conference. Registration for either the Conference or School entitles the members to the instruction and privileges of both. The following list comprises most of the names of those whom it is expected will teach at the Conference this year:

The Rt. Rev. Philip M. Rhinelander, D.D.
The Rev. George Hodges, D.D.
The Rev. Samuel Hart, D.D.
The Rev. Hugh L. Burleson, D.D.
The Rev. William E. Gardner, D.D.
The Rev. Wm. E. Gardner, D.D.
The Rev. Charles H. Baynton, Ph.D.
The Rev. Prof. Stuart L. Tyson, M.A.
The Rev. Arthur W. Jenks, D.D.
Miss Emily C. Tillotson.
Mrs. A. H. Pilsbry.
Mrs. H. P. Allen.
Miss Grace Ashton Crosby.
Miss Lucy C. Sturgis.
The Rev. George W. Davenport.
Miss Frances Barney.
Dr. Wm. H. Jefferys.
The Rev. Philo W. Sprague.

The Rt. Rev. James DeW. Perry will assist as chaplain the first week.

The Rev. James O. S. Huntington, O.H.C., the second week.

There will be a special house for Juniors and College girls in charge of Dean Knapp of St. Faith's, New York.

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Mr. Peter C. Lutkin, Mus. Doc.
Rev. Charles W. Douglas, Mus. Bac.
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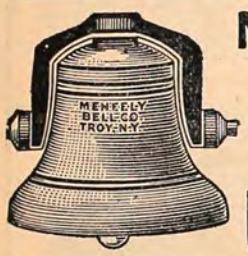

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Rev. John W. Chapman who has been working for over twenty-five years at Anvik, Alaska, will be in Philadelphia, from Wednesday, April 21st until Friday, April 30th (inclusive), and will be glad to have appointments to address the parish branches of the Woman's Auxiliary or wherever there are those who wish to hear of the work of the Church in that part of the country.

Miss Conway of our Mission in Liberia is also anxious for opportunities to tell of the Church's work in Africa, and will be available at any time in the neighborhood of Philadelphia during the spring.

Anyone wishing to make engagements with Mr. Chapman or Miss Conway will please communicate as soon as possible with Miss M. S. Blakiston 231 South Forty-second Street, West Philadelphia.

On the evening of Washington's Birthday was held the annual banquet of the organized Bible Classes of Holy Innocents' Church, Tacony (both men and women). One hundred and eighty sat down to the dinner. Stirring speeches were made by officials of the Drexel Biddle Association, and by two of the vestrymen of the parish. Their annual church service was held on the evening of Palm Sunday, the address being made by Joseph R. Wilson, Esq., of the Philadelphia Bar.

On Friday, February 26th, Bishop Rhinelander met the postulants and candidates for Holy Orders and addressed. them. This is a semi-annual custom in the diocese.

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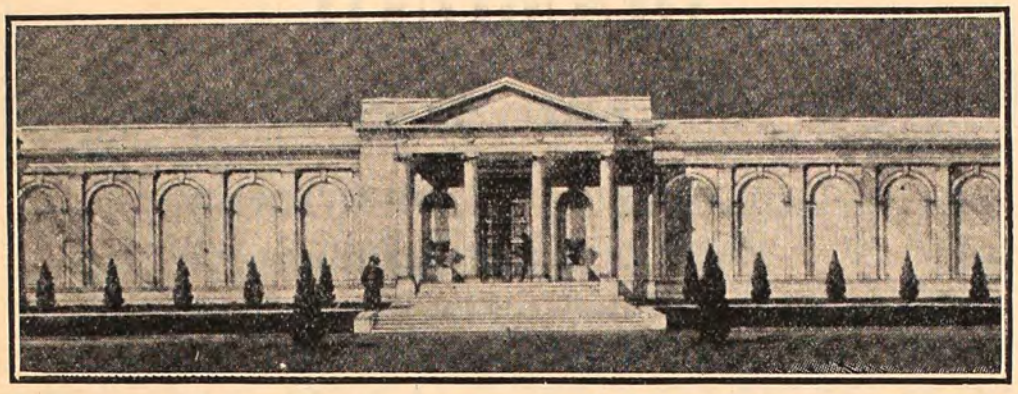

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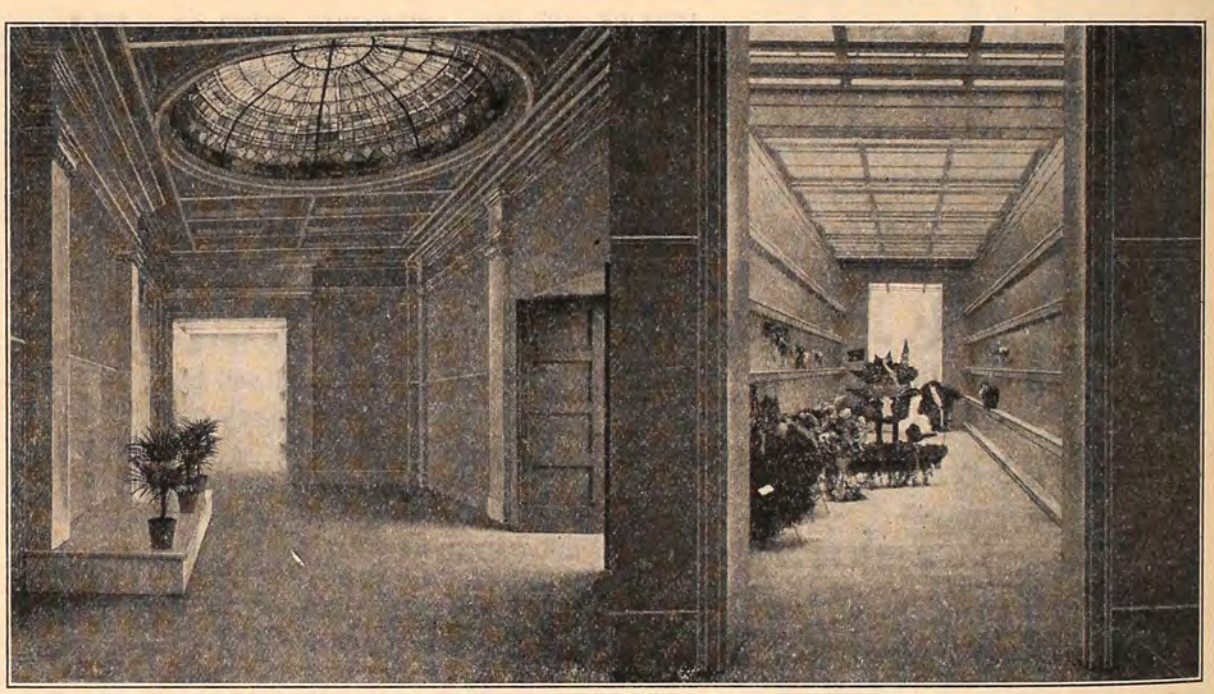

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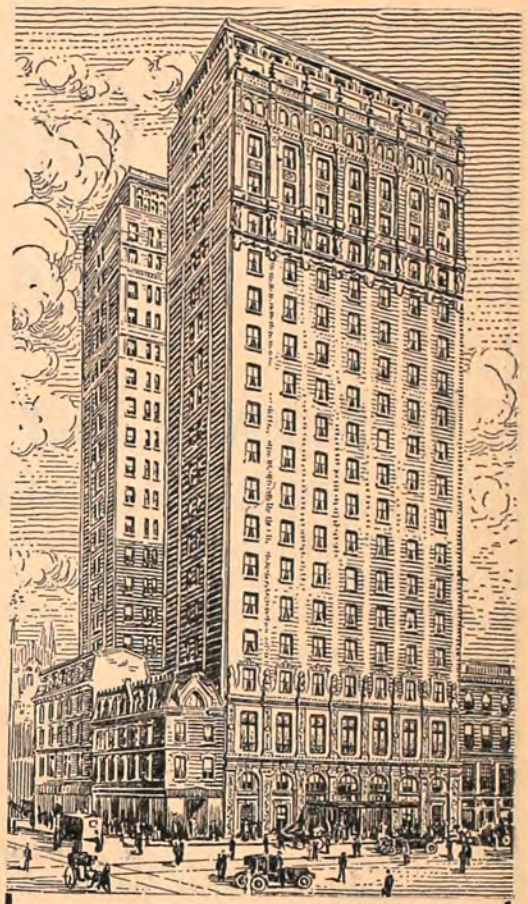
In the death of Mr. William T. Gummey this city and the Church have lost a conspicuous citizen and member. Mr. Gummey had been in Atlantic City recuperating from a recent severe illness, when he was suddenly called away on Friday, February 19th. For many years he was an active and prominent figure in the tin plate and hardware industry. For a long time before his death he was chairman of the Metal Branch of the National Hardware Jobbers' Association. In the Church Mr. Gummey was also distinguished. A member and vestryman in St. Peter's Church, Germantown, he was also a delegate from that parish to the diocesan convention. The Rev. Henry Riley Gummey, D.D., is a nephew.

The Rev. Richard Bright, one of the colored clergymen of the diocese, has been bereaved by the sudden and unexpected death of his wife, Nellie Jones Bright.

The old parish of St. John the Evangelist had an unique experience on Sexagesima. A congregation assembled which taxed the capacity of the church to its utmost. Bishop Garland confirmed seventy-three candidates, presented by the minister-in-charge. Three years ago the closing of this down-town parish was seriously considered. As a last hope it was placed under the charge of the Rev. H. Cresson McHenry, assistant superintendent of the City Mission. From that day its progress has been rapid. The class presented this year is thus far the largest in the diocese.



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(*Continued from Page 282*)

an underlying moral and spiritual basis, which is best furnished in the ideals of our Lord.

Quite as misleading is Mr. C. S. Thoms' title *The Workingman's Christ* ($1.25). It is not a cheap appeal to class feeling, but a portrayal of the features of the life and mind of Christ with which the workingman may rightly find a point of contact. Of a similar type with the foregoing is *The Gospel of Jesus and Problems of Democracy* ($1.50), by Henry C. Vedder. His *Socialism and the Ethics of Jesus* has been faulted as too general, as it does not deal with the specific problems confronting a democracy that would be Christian. This work undertakes to supplement that deficiency. Its positive position may be gathered from its assertion that the Church must make an ultimate choice between exploiters and exploited. It would, however, be difficult to find elsewhere in such small compass so much information on questions like the woman problem, the child, the slum, vice, crime, disease, poverty and lawlessness. An excellent bibliography is subjoined to each chapter.

Three books may be named together as still further representing the interpretation of Christianity in terms of modern life. They are H. F. Ward's *The Social Creed of the Churches* (50 cents), Professor Scott Nearing's *Social Religion* ($1), and Graham Taylor's *Religion in Social Action* ($1.25). Mr. Taylor's work is certainly the most significant of the three to all who are interested in social service. It is the outcome of his experience as pastor, teacher, editor and citizen active in forward movements. Two papers with which he was connected finally developed into *The Survey*, which is indispensable to those who wish competent reports on constructive philanthropy and civic undertakings. Miss Jane Addams, in her Introduction, says of "the gaps and failures in the social structure:" "It was through *The Survey* that it was first made clear that, with the help of a small number of persons trained to careful economic investigation, the thorough study of one community might fix the responsibility where it could not be avoided." Such an author may be safely followed in his examination of the actual relation between organized religion and social amelioration. It is to be hoped that no one who calls himself Christian would fail to sympathize with his quest, as thus expressed: "to fraternize the conditions of life and labor, to Christianize the framework and spirit of the community, and to humanize religion for the promotion of these ends."

The social meaning and issue of our religion are of course merely the recovery of an idea and impulse, original in Christianity, but long obscured. Mr. A. J. Carlyle has sought to illustrate this from primitive Christian life in *The Social Principles of the Early Church* (80 cents). President Faunce distinctly treats of a "return to type" in *The Social Aspects of Foreign Missions* (60 cents), which may be obtained from the Board in return for a two years' subscription to *The Spirit of Missions*. This is a study of one phase of the contact between East and West in the social achievements of missionaries. The 150 pages of record, which comprise more than half the book, are wonderfully stimulating in their revelation of what a multitude of by-products results from the preaching of the Gospel.

It is with some misgiving that we finally mention William E. Walling's *Socialism As It Is* (45 cents). There are still those who will regard this as the disclosure of the end to which much of the preceding commendation of books on social duty has tended. But the discerning are quite well aware that we are a very long way from perceiving the identity of Christian and Socialist. At the same time, this world-wide revolutionary movement is so striking and so menacing that, while many are intensely alarmed at it and nearly all talk of it, few can be persuaded to read authoritative expositions of it. In any case, we are bound, as intelligent citizens, to try to understand it. Even the recent literature of the subject is large. In singling out Mr. Walling's volume, it is because he presents, not a theoretical statement of scientific Socialism, as do most of his fellow believers, but a study of the movement in the only way in which it can be understood—*through its acts*. There are criticisms of the Socialist position which ought to be read together with this. But whether one is sympathetic or hostile, the movement is so portentous that it is a matter of urgency that he should be informed of its true character and aims. There is no cheaper and there are few more enlightening exhibits of just what it is to those within, than this substantial volume.

A HANDBOOK ON COLORED WORK

We are in receipt of a "Handbook on Colored Work in Dioceses of the South: For Practical Purposes." Compiled by Elizabeth H. B. Roberts, and for sale at the price of ten cents. This Handbook (of more than a hundred pages) is indirectly an outgrowth of the Mission Study Classes so long and faithfully carried on by Mrs. J. Nicholas Mitchell. For a considerable part of the material it contains was originally received for the Church Missionary Calendar, which for a number of years has been compiled and published by the alumnæ of those classes. The aim of the Handbook is to provide reliable and recent information concerning the whole range of work which the Church is doing among negroes in the South. This field it covers diocese by diocese, giving, of course, largest space to the larger centers of work, such as St. Augustine's School, Raleigh, N. C., and St. Paul's School, Lawrenceville, Va.; but, in many cases, giving space for small missions and more struggling schools. It touches also upon many of the larger questions of policy, which affect this particular part of the Church's Missionary work. The little volume is well and generously illustrated. It ought to be of very great use to all who are interested in the negro and his uplift, and copies should be in the hands of every parish delegate to the Auxiliary Committee on Colored Work. Useful as it is, the book would be more useful still were it provided with an index, or a careful digest of its rather varied contents.

On Sunday evening, March 7th, the Bishop of the Diocese visited the Church of the Resurrection, Broad and Tioga Streets, preaching and confirming a class of forty-six presented by the rector. A conspicuous feature of the growth of this parish is the constant increase in the Sunday-school, which in February averaged 450. The parish, on May 1st, will celebrate the sixty-first anniversary of its organization. Alterations and repairs on the house on Broad Street adjoining the church are being pressed. This, when completed, is to be used as a rectory and will give a pleasing and effective group of buildings.

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Thousands of men in the city of Philadelphia are homeless and friendless. Sin and vice have brought most of them to this condition. Some of them are educated, well-bred men. You can turn them away. You can scold them, Yes, you can give them a push, and hurry them down the hill of life. You cannot take them into your home. You should not give them money. But you can help support the

Whosoever Gospel Mission and Rescue Home of Germantown

which extends a welcome hand to the sinful and fallen man, saying, "We are glad to see you. We want to help you. We want to lift you up. Come in. Here is some warm food for your stomach, some cast-off clothing for your back, some half-worn shoes for your feet, some work for your hands, and above all, the bread of life and the robe of righteousness for your soul."

Will you not, during the Winter season, help us n this honest effort to do something for the outcast and wanderer? Cast-off clothing, groceries, provisions, etc., may be sent to J. R. McIntyre, Superintendent of the Home, East Chelten Avenue, Germantown, Philadelphia. Contributions of money to M. H. Harrington, Treasurer, 112 West Upsal Street, Germantown, or to the President. We invite you to visit the Home, or we will send you upon application, a booklet describing in full our work.

WM. H. SCOTT, President.
School Lane, Germantown

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OF THE

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This institution will care for, in extremity, any mother with a young child—whether a young girl who has gone astray through temptation or neglect, or a deserted wife. It also receives motherless babies or foundlings.

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660 Drexel Building, Philadelphia

Home of the Merciful Saviour for Crippled Children

4400 Baltimore Avenue

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Incorporated 1882

The First Institution of its Kind in this Country, now Thirty-one Years Old

The Home takes homeless, destitute, crippled children from any country, state or city, without board or entrance fee. It is a Mission to the extreme poor. Its motto, "In His Name."

Many of its children are those discharged from hospitals who receive the best surgical, medical and religious care. The training is according to the trend of the child's mind, and many improve to such an extent after years in the Home, that they go out self-supporting men and women. It is the prolonged stay and the careful training and nurture which makes this possible.

Trades are given when physical condition permits.

The support is by Voluntary Offerings.

A bed can be endowed and named in perpetuity for $5,000.

A yearly bed can be supported and named at $200 per annum.

Houses can be built and endowed for various sums of money.

Anyone wishing to aid in the work, address

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For the Relief of the Poor.
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Non-Sectarian—An Auxiliary to all the Churches.
Sustained by the Charitable.

Money, clothing and all material for the relief of the poor are earnestly solicited. Annual report on request.

Rev. W. Arthur Warner, Supt.
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The Galilee Mission

(Incorporated)

Under the Auspices of the Episcopal Church.

823 Vine Street, Philadelphia.

The Galilee is a Rescue Mission for men, situated in one of the most densely populated districts of Philadelphia and surrounded by a class who are demoralized by sin and rarely ever go to Church. The object of the Mission is to "Bring men to Christ!" As a means of fulfilling this purpose a religious service is held every evening in the Chapel throughout the year. Many have been redeemed from a terrible life of sin and brought into a new life of forgiveness and love. Quite a number have been brought to Confirmation and are members of various parishes in the city. Every opportunity is given to assist men to lead a better life; good meals are served in the dining room for FIVE CENTS, beds are provided in four large well-lighted well-ventilated dormitories, with the use of shower baths, at TEN CENTS a night, the ONE HUNDRED AND SIXTY-EIGHT BEDS being occupied nearly every night. Men who sleep at the Mission are supplied with a fine, well-ventilated Reading Room, where papers, magazines and many good books are constantly kept on hand, and a well-equipped laundry and bath for FIVE CENTS, other men being charged TEN CENTS. In order to help men to help themselves there is an Industrial Department where they can earn their meals and lodgings. The last report just issued for 1913 contains the following figures and items, from which may be gathered some idea of the character and extent of the work.

Chapel attendance	69,279
Meals served	90,536
Beds rented	56,385
Men using Reading Room	22,000
Free Baths	13,147
Men working in Industrial Department	6,272

TWELVE MEN ARE PREPARING FOR THE MINISTRY IN A LITTLE OVER FOUR YEARS, AND A NUMBER OF OTHERS HAVE DEVOTED THEIR LIVES TO RELIGIOUS WORK OF SOME KIND.

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¶ Don't get the mistaken idea that friends of animals are cranks. Persons kind to animals are kind to humankind.

¶ **Our Society is doing good work. We invite your co-operation.**

¶ An urgent appeal is made for additional members, as they add not only to the financial, but to the moral force of our Society.

Memberships are of Two Kinds
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The Children's Aid Society of Pennsylvania

depends in large part for the support of its work upon private contributions. It does for homeless and neglected children what you would like to do if you had the time and opportunity.

¶ **The Society helps children** who are in trouble without restriction as to race, creed or color, providing for them with due regard to their religious faith.

¶ **It places children** in good private families—usually in the country—with or without payment of board, according to circumstances.

¶ **It selects foster homes** by a most careful process of investigation carried on by skilled agents through personal visits.

¶ **It supervises children** after placement by frequent visits by agents, by pastors' and school teachers' reports, correspondence and local committees.

¶ **It now has over 2300 children** in its care. For almost 1000 of these children the Society pays board in carefully selected families in the country.

¶ **Any one willing** to consider taking a friendless child into their family is urged to write for further particulars.

¶ **Checks payable to the Society** will be promptly acknowledged and used for this child-saving work. Bequests are solicited.

Main Office 419 South Fifteenth Street Philadelphia

Sanitarium Association of Philadelphia

(FOR CHILDREN)

Located at Red Bank, N. J., six miles below the City, on the Delaware River

Instituted August 6, 1877
Incorporated April 23, 1879

SUPPORTED BY VOLUNTARY CONTRIBUTIONS

MONEY NEEDED FOR CURRENT EXPENSES

The Sanitarium is for the purpose of providing an accessible open-air resort where hundreds of sick children, who might otherwise perish for want of such advantages, can go daily and be under the care of medical attendants. For those who are compelled to remain in the city during the heated term, who through poverty are confined in unsanitary homes, unable to breathe fresh country air or improve their unhealthy surroundings, the Sanitarium is intended.

The steamers make hourly trips during the season. In its thirty-eight years' work it has cared for 3,554,259 children and caretakers, and for the past season (1913), 98,305.

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Secretary.—Dr. Harry E. Wiley, 1440 South Broad Street.

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